BAPTIST REVIEW AND EXPOSITOR

Vol. I. APRIL, 1904. No. 1.

INTRODUCTORY

THE editors believe there is a need and that there is also an opportunity for a Baptist quarterly in North America. This is their justification for the present enterprise. They are not unaware of the disappointing results of similar efforts in the past, nor insensible to the perils which lurk along the way of all such publications. Nevertheless they think they are right in entering what seems to be a door of opportunity. A few of the considerations which enter into the question may be named.

In the first place it is a period of renewed interest in Biblical and theological questions. Not for several generations has the public mind been so alive to such questions. Men are beginning to realize that the superficial Christianity which ignores the deep foundations of life and truth cannot rise to the demands of the hour.

Then, too, while it is true that faith is as strong if not stronger than ever before it must be conceded that doubt and uncertainty are widely prevalent. Much of this doubt is of the earnest heart-breaking kind which has arisen in the minds of men reared under Christian influences, who fear lest something in modern science or philosophy has left the foundation of faith insecure. These minds need guidance and help. The help they need is not that of mere dogmatists whose stock in trade is bald assertion, but rather the appreciative and sympathetic help of a sober and careful effort to meet their difficulties in some adequate way on the high plane of reasoned exposition and discussion.

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Another consideration has weight. In recent years the merely critical process has unduly dominated theological and Biblical literature. Too often it has been true that the sole test of scholarship has been the acceptance of a certain type of critical opinion as to the books of the Bible. We are far from denying the value or importance of legitimate criticism, but we do not believe that it holds the primacy among the various theological and Biblical disciplines. There is a very great need to-day of increased emphasis upon the constructive element in theology.

The exposition of Scripture itself in a large and adequate way is a need of the times. An exposition based on sound exegesis, which relates Bible truth to modern life, and which is promulgated in such form as may serve as inspiration and ideal to pastors, as well as others, ought to render a high service. The *Review and Expositor,* as its name indicates, will attempt, along with its other work, to render this service up to the measure which the limits of space and other circumstances may make possible. There will also be leading articles on theological and related subjects, and a book review department which it is hoped will prove useful to the general reader as well as the scholar.

What will be the theological standpoint of the *Review and Expositor?* In reply two or three remarks will suffice. There are two extremes to be avoided. One is the attitude of indifference. Some theological journals declare an absolutely neutral policy. No school of thought or type of opinion is to have preference, it is declared. There are two objections to this policy. One is that it is of very doubtful ethical quality. Has any man a right to be neutral when issues involvng the life of Christianity are at stake? We think not. The other objection to the declaration of a merely neutral policy is that it never works. The so-called neutral journals inevitably come to represent a particular type of opinion, and are

generally recognized as the representative of its own type. They are no more neutral than the others which frankly admit that they are not. The other extreme to be avoided is that of narrow traditionalism, sectarianism or sectionalism. The *Review and Expositor* accepts evangelical Christianity as commonly held by the Baptists of to-day. Its sympathies are with truth from any and all sources. To "prove all things" and to "hold fast that which is good" will be its aim. All important contributions will be signed by the writers. The editors are responsible only for their own views. It will be neither possible nor desirable to maintain a rigid doctrinal uniformity. Neither Northern, Southern nor Canadian Baptists are wholly agreed among themselves on all doctrinal matters. It is inevitable, therefore, that considerable diversity of opinion will appear. Nor can we hope that all discussions can be kept even within Baptist limits. We expect contributions of great value from some who are not Baptists at all. It is a duty the great evangelical bodies owe to one another to stand together against the common foe on the great fundamentals of our common Christianity.

The *Seminary Magazine,* a student fifty-page monthly, which has been successfully conducted by the students of the Southern Baptist Theological Seminary for 17 years will cease publication with the March issue. It's subscription list will be taken over by the *Review and Expositor.* It has long been a desire of the editors and readers of the *Magazine* that the Faculty begin the publication of a quarterly. Hence we begin our career with nothing but good-will from the *Magazine* and its constituency.

An arrangement has also been effected between the respective managements whereby the *Southwestern Theological Review,* Waco, Texas, will cease separate publication, and its subscription list be turned over to the *Review and Expositor.* By this arrangement two

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of the editors of the former magazine will become associated with the editors of this journal. It will be noted also in our editorial announcement that distinguished scholars from various parts of the country have consented to serve the *Review and Expositor* in the same capacity. This assures the maintenance of a high scholarly ideal, and also that this journal will be representative of American Baptists.

THE EDITORS.

THE PURPOSE AND MEANING OF AN EDUCATED MINISTRY.

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PAUL describes the purpose of the ministry in the words, "And he gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers; unto the perfection of the saints for the work of ministration, for the upbuilding of the body of Christ; until we all attain to the unity of the faith and of the knowledge of the Son of God, to a mature man, to the measure of the stature of the fulness of Christ; that we may no longer be babes, tossed to and fro, and carried about with every wind of teaching, in the sleight of men, in cunning craftiness according to the wily manner of error; but speaking the truth, may in love grow up in all things into him, who is the head, Christ." In this passage the Apostle thinks of the church as a corporate unit, and he suggests the possibility of its growth physically, or increase of its membership; intellectually, or increasing wisdom to solve social and ethical problems; and spiritually, or ever-deepening experiential knowledge of Jesus Christ; and he believes that growth in all these particulars is conditioned on the church's possession of qualified teachers. He deemed it essential that the church select its teachers with a view to their efficiency in apostolic testimony, prophetic interpretation, evangelistic proclamation and pastoral oversight. In other words, self-preservation and self-propagation impelled the whole body of believers to select ministers, who should enable it to realize its ideal.

It matters little whether Paul conceived this ideal as

one to be reached in this life or in the future; it matters much that the church as a whole had no perspective in its outlook. Centuries of history compel us to separate ideas that the early disciples thought inseparable. They were startled by the novelty of the new life; we calmly inquire into its origin, follow its development and analyze its modifications. To them social, moral and philosophical problems were involved, for these all centered in the Creator of the new social organism; to us these center in Christ also, but we see that the circumference is much larger and the radii much longer than they imagined. Thus it happened that the church's conception of its work in the world was constantly enlarged as the years gave it experience, and the qualifications for ministry correspondingly changed.

At first the outlook of disciples was limited geographically,ethnically and in content of expectation. "Wilt thou at this time restore the kingdom to Israel?" The church was a simple organism. It had no officers. These arose as occasions demanded, until a rather complex organization developed. Then it became necessary to determine what qualifications fitted members to perform given official functions; but the offices existed for the church. The purpose of apostle, evangelist, prophet, pastor, teacher, and deacon was to build up the body of Christ.

Again, the growth of Christianity compelled readjustment of thought, and thus stimulated disciples to wondrous intellectual activity. Fundamentally, Christianity is life in common with God through the Son by the Spirit. This life is felt as repose of soul and as an ethical impulse before it is expressed in credal statement, exhibited in forms of worship and manifested in eccles iastical institutions. At first the organism through which this life had relations with the world of phenomena was exceedingly simple, as in every form of life; but when the new divine force began to weld individuals into communities, when members of communities had to

determine conduct toward each other, toward existing social customs and toward governmental authorities; and when the quickened intellect demanded answers to questions concerning the origin and issue of the new moral force experienced, interpretations of the new life became exceedingly complex. As the tree, with its bark, wood and pith, its root, trunk and stem, its bud, flower and fruit, is more complex than the seed from which it grew, so the Catholic Christianity of the third and tenth and twentieth centuries is more complicated in structure than the small community gathered in Jerusalem two thousand years ago.

To the early followers of Christ all things were new in Him. He had created for them a new world of thought and action; they formed a new society, conceived a new basis of ethics, constructed a new philosophy of history and of the universe. Since their doctrines tended to subvert existing social order and to overthrow the imperial government, it required clear thinking and noble self-restraint to prevent social disorders and political revolutions; and as the earliest Christian teachers propounded a new philosophy of God and of the world and of man and insisted on a new ethic based on a new ethical motive, they antagonized philosophies that had hitherto commanded, in large part, the assent of the thinking world. Within a few years, relatively speaking, quite a number of profound heathen thinkers embraced the Christian faith. Inevitably, these attempted to readjust the philosophic conclusions that had hitherto mastered them so as to meet the intellectual demands of their new belief. In consequence, subtle heresies arose; and the church saw the necessity of combating heretical speculations, if Christians were not to be "tossed to and fro, and carried about by every wind of teaching, in the sleight of men, in cunning craftiness according to the wily manner of error." Schools were founded in which members were trained to vindicate their faith and give

proper instruction to new converts. Thus it came to pass that within two or three generations theological teachers, in the technical meaning of the term, performed work for which there had been no need in the earliest years. But these technical schools at Edessa, Cæsarea, Antioch and Alexandria were only means to an end—the end still being "the building up of the body of Christ."

The greatest battle the early church fought was the purely intellectual struggle with Platonic and Neo-Platonic philosophy, and it became victor because its champions were thoroughly conversant with the speculations they were antagonizing. Cyprian, Clement, Hilary and Martin of Tours had been educated while yet heathen, and so providentially trained to use their philosophical equipment in defense of their new faith. Basil, Gregory, Origen, Athanasius, Jerome and Augustine mastered the studies prescribed in the curricula of the best heathen schools, and thereby had prepared themselves for the fight. Justin Martyr, prior to his acceptance of Christianity, had been instructed by a Stoic, a Pythagorean, and a Platonist. No wonder that he became the "first philosophic theologian" and enriched our knowledge of his times by writing two Apologies and the Dialog with Trypho the Jew. The work of Origen and Jerome in biblical scholarship, whether as correctors of the text, translators, interpreters, or apologists, attests the service of technically trained men; and in all subsequent time specially qualified scholars have been used by God to inaugurate great epochs in church history. It may be safely inferred that as text critics, historical and literary critics, apologists, translators, exegetes, historians, theologians, evangelists, pastors, missionaries and organizers have in days past rendered inestimable service for the church, each of these branches of service must be as efficiently performed now and in the future. The great body of Christians must provide for the possibil-

ity of training men to carry on the work of a Conant, a Hackett, a Broadus and a Hovey; and this can be done only by maintaining schools of such grade and character as will stimulate desire and furnish opportunity for most technical investigation. The safe way to provide for the permanent interests of the church is to give incentive to students to attain excellence in any and all branches of theological cyclopedia. For this reason, educational societies insist that their beneficiaries pursue, if possible, a thorough academic and collegiate course of study, in order to acquire proficiency in such languages as may be used as instruments of investigation while at work in the professional school.

It may be said that such insistence emphasizes scholarship too much; that seminaries are not designed to train students to become professors and learned authors, but pastors; and that the work of the average pastor cannot be illustrated by the work of a Kendrick, or a Boyce, or an H. H. Harris. True: but at least three observations in reply may not be inapt. First, West Point and Annapolis are maintained that a few may have the training that will qualify them to win victories when occasion requires. As it matters not whether every cadet can become the equal of a Sampson or a Schley or a Dewey, so it matters not whether every undergraduate in a theological seminary can become the peer of an A. B. Davidson or a Dillman or a Tischendorf. All must have a chance to become scholarly in order that any may become so.

Second, it is pedagogical wisdom for a theological school to have an exacting curriculum in order to satisfy the demands of ambitious students and at the same time provoke discontent in those prone to be satisfied with mediocre attainments. The surest way to make the good better is to incite them to become the best. The effort to reach the highest will place pupils far above the lowest. Even for the poorly endowed and inadequately pre-

pared a difficult curriculum has an educational value.

Third, in the past our theological professors, presidents of colleges, with some exceptions, editors of religious journals, and secretaries of denominational societies have been selected from among pastors; and in all probability this will continue to be the rule for years to come. Accordingly, opportunity must be given students that contemplate the active pastorate as their life-work to lay such broad and deep foundation that in their pastoral work they may develop native aptitudes and specialize in some line of ministerial activity. By demonstrating their ability they will inevitably direct attention to themselves as competent to succeed an E. G. Robinson in theology, a Bright in journalism, a Tichenor in executive management. Whatever special services members of any class in a Seminary may be called upon to render, whether as evangelists, editors, missionaries, pastors, executives, or teachers, they all must have an education sufficient to enable them each to do his work most efficiently and most easily.

But these considerations, however apt, do not meet the objection fully. The church needs the services of thousands who cannot reasonably hope to become technical scholars, and it needs the services of hundreds of others, who, however qualified by nature and training, will not be called to prominent offices. Again, it is untrue to the teaching of history and out of harmony with the purpose of the ministry to assert that every minister should have thorough training in academy and college in order to be educated. This consideration leads to the second part of the subject.

2. *The meaning of an educated ministry.* What do we mean when we call a minister educated? Unanimity of answer to the question as thus stated cannot be expected; but the reply must be found in the definition of the terms 'minister' and 'educated.' Tersely and comprehensively stated, the Christian pastor has to do with

truths pertaining to God and man, sin and salvation. Since eternal life depends on knowledge of God and of Jesus Christ, the pastor who wishes to be the human instrument of life to his fellows must present God and Christ in such a way as to make them knowable. That is, a Christian minister does a distinctive work; he heralds a distinctive message. If this is true, we must distinguish between an educated man and an educated minister. It is not needful to maintain that an educated man is not necessarily an educated lawyer, physician, or preacher, for the assertion is so obviously true; but it is not so obvious that a person may be a trained jurist, physician or minister, and at the same time not be a trained man. The confusion of ideas arises, in part, from a false notion of education and, in part, from failure to recognize the ministry as a unique calling, requiring unique qualifications, and demanding its own kind of training.

It is often assumed that a man is not educated unless he bears the marks of some college or university, although he may have had stringent discipline under parental instruction, private tutors, or the impelling desire begotten of genius and inherited thirst for knowledge, as in the case of Carey. Or, it is fancied that the only channels of information are college professors and textbooks. It is too often forgotten that in this age of general intelligence a young man in a village may and often does amass a good store of information. He has cultivated the friendship of a cultured physician or pastor and has come in touch with choice books. He has intelligence enough to use his acquired knowledge effectively in conversation and in public address. When, then, may a minister be said to be educated in any degree above mediocrity?

First, he must have a disciplined mind. This discipline is usually acquired in academy and college. It may be acquired elsewhere, in the home, in business, in some

of the mechanical pursuits. It does not follow that, because a candidate for the ministry has not had a thorough drill in languages and mathematics, he has not had mental discipline. He may be quite as able to concentrate attention, to marshal facts rapidly and skillfully, to generalize as accurately as the average college graduate. In theory it ought not to be so; in fact it is. Educational societies rightly recognize the fact, and make it possible for men who are disciplined in a lower degree than the highest to continue mental training in theological seminaries. For there is no reason why young men in professional schools should not, under proper methods of instruction, get the discipline that has been denied them in college and in the home.

Second, education implies possession of knowledge. That is, the minister must know the subjects that properly belong to his calling. When he knows these with any degree of thoroughness, it may be said fairly that he is better educated than a technically trained man in any other profession. For, consider the wide reach of a theological curriculum. The pastor must know God. This means more than an experiential knowledge of God's saving grace. It means a recognition of his self-disclosure in the exact and natural sciences, in the intellectual and moral natures of man, in history and in the Bible. From all these sources of knowledge the well equipped pastor can bring forth things old and new for the perfecting of the saints for the work of ministration. Of all scholars in the world the systematic theologian must have the widest range of exact information. He has to know the sources of his data, and these are as varied as the results of human research. The undergraduate that studies systematic theology must be strangely lacking in curiosity and irresponsive to mental stimulus, if the mastery of a single text-book does not awaken desire for more detailed information and

make him susceptible to the influence of every branch of human inquiry.

Or, if theology be narrowed to the biblical sphere, the knowledge which a minister possesses is by no means scanty. The pastor ought to know his Bible as the jurist or physician knows his standard authorities in law or medicine. He ought to know it as literature, as history, as a source of doctrines in ethics and theology. This involves interpretation. But exegesis itself is a science. Since exegesis aims, by using ordinary laws of thought and speech, to get the ideas that an author expressed in words, the interpreter must occupy at one and the same time the position of writer and reader of the literature he is interpreting. This requires knowledge of the original languages, sympathetic fellowship with authors of autographic manuscripts and accurate information concerning historical circumstances occasioning documents. Of course, this is an ideal, and it is not maintained that every pastor must be able to read Hebrew and Greek, but it is suggested that he should be interested enough and trained enough to demand the best translations and read the most technical helps accessible to him. As it happens, our very best commentaries ofter refer to the original word, rather than to its English equivalent; hence, the desirability of knowing enough of the original to distinguish one word from another in any given sentence. For this reason, it is wise to encourage others than college graduates to try to acquire some knowledge of Hebrew and Greek. It matters not whether they will ever be able to read these languages fluently or not; it matters greatly that only on this condition will they have access to storehouses of information. To a sane man a little learning cannot be a dangerous thing. But the point insisted on here is, that a pastor cannot be termed technically educated unless he knows the facts and doctrines of the Bible, whether he has gotten them directly

or indirectly, that is, from the original texts, or through translations and the best exegetical helps.

Again; a cursory study of the Scriptures reveals the fact that they are a collection of literary monuments covering a period of at least thirteen hundred years, and that within this collection are various kinds of literature, such as history, biography, chronicle, story, constitutional and ecclesiastical law, ethical philosophy, oratory, lyric poetry, gnomic poetry, and poetry very similar to the epic and the drama. The pastor knows that biography cannot be interpreted like constitutional law, nor oratory like philosophy, nor a dirge like a gnomic couplet; and he therefore recognizes the necessity of knowing the purpose of the passage whose message he wishes to convey to his hearers. He has learned the varied and manifold and gradual character of revelation, and he has in the act of learning widened his range of vision in respect to God's method and processes in the education of Israel, and has laid upon himself the obligation of more patient and painstaking work in the exposition of the revealed Word. Surely the study of the Bible as now outlined in the best theological curriculum must both in its disciplinary power and in its assured results, produce an educated type of ministry.

But systematic theology and Bible study, in all its forms, are not the only sources of knowledge indispensable to a trained minister. Church History furnishes facts and doctrines that are essential to a pastor's equipment. If his personal Christian experiences have made him sure of spiritual realities, much more does the testimony of Christians in all ages, everywhere, and under all conditions confirm his belief that he has correctly interpreted the testimony of his *own conscience*. His personal authority is reinforced by the authority of the church; and in consequence he is more likely to commend himself to the consciences of his hearers. Study of Church History has two valuable results for the pastor.

First, it furnishes homiletic material in doctrine, in Christian biography, in missionary heroism. All these can be effectively used in fashioning Christian character and in appeal to sinful men. The records of the church are records of human thoughts and activities, and appeal to human sympathies and aspirations, and as such are invaluable to a pulpit orator. Poorly equipped indeed is that minister who has not acquired a taste for reading and utilizing the experiences of the Christian church. Second, acquaintance with progress of doctrine will, on the one hand, keep the pastor himself from lapsing into doctrinal errors that have been rejected by the common consent of evangelical christendom, and thereby prevent him from adding his influence, however small, to the spread of doctrines that hinder attainment of the unity of the faith and of the knowledge of the Son of God; and, on the other hand, it will make him as tolerant of the persistent infidel as of the morally base, of the temporary skeptic as of the recreant Christian, of the doubting Thomas as of the woman of the city. For he has watched his own intellectual processes closely enough and has sufficient knowlege of Christian biography not to expect all to hold his views, and to suspect that he himself might believe differently if he knew more, or even less. For example, perhaps he has been perplexed by the problem of the Person of Christ. At one time he recalls that he had been half inclined to the belief that Jesus was only a man, but indeed the promised Messiah of the Jews; at another time he had wondered whether Christ was not simply the divine Logos tenanting a human body; at another time he may not have doubted the true humanity and true divinity of his Savior, but imagined Him to be a divinity less than diety, in brief, a created Divinity; and so through the whole range of speculations current in the earliest Christian centuries. He may not have known these theories by the names Ebionitic, Docetic, Arian, Eutychian and Nestorian; nevertheless he prob-

ably has held each of them temporarily. For it is just these speculations that find lodgment at some time or other in almost every young person that thinks about the problems presented in the New Testament. In this particular, as in many others, the individual is but reproducing in microcosm the history of Christianity. Or, to change the figure, it is ontogeny illustrating phylogeny: the history of the individual unfolds the stages in the advance of speculative theology. Accordingly a knowledge of the history of Christian doctrines shows a minister how lacking in originality he is and gives a more sober estimate of his intellectual powers; and it also enables him to deal gently and kindly and tolerantly with supposed 'heretics' among his brethren. He can patiently wait for the embryonic theologian to outgrow "his growing pains," and by speaking the truth in love can show the more mature thinker, however brilliant he may be, that be cannot hope to have lasting influence, if he insists on propagating a doctrine that has been discredited by the experience of the church. A thorough course in history must humble and liberalize a student. It is not claiming too much to say that a minister cannot be called professionally equipped for wise, tactful, efficient service, unless he has quite ready command of Christian history as a means of discipline, knowledge and culture.

Third, an educated minister is a cultured man. The noble word culture is hard to define. It certainly presupposes discipline and the acquisition of knowledge. It is the result of both these—and more. A mind may be disciplined and stored with information, and yet lack that refinement that belongs to culture. Nevertheless taste and refinement are properly expected as the result of mental cultivation, although they may exist apart from scholarly attainments. A moral quality inheres in the term culture that is not suggested by the term discipline and knowledge. The following definitions will illustrate

my meaning. "Culture, the acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit" (Matthew Arnold); "Culture in its widest sense is, I take it, through acquaintance with all the old and new results of intellectual activity in all departments of knowledge, so far as they conduce to welfare, to correct living, and to rational conduct" (W. K. Brooks); "When applied to the human being, it (culture) means, I suppose, the training of all the energies and capacities of his being to the highest pitch, and directing them to their true ends" (Shairp). A man is cultured, then, when he is acquainted with the best that has been known and said in the world; when he lives correctly and conducts himself rationally; and when he directs his energies and capacities to their true ends. Arnold's definition practically asserts that the minister who is acquainted with his Bible and with the best products of Christian thinkers is entitled to be called cultured, since he has come into contact with the best that the world has known. Brook's definition also asserts the superior culture of trained ministers, since what they know results in correct living and rational conduct. Shairp's definition impliedly affirms the high culture of pastors that direct energies and capacities to true ends; and their culture is as superior to that of average men as their aim is superior to that of a man who can boast of nothing more than a trained mind and a fund of information. From the point of view of the element of culture in education, the pastor who has mastered even imperfectly the sources of his knowledge may rightly claim to be educated.

In conclusion, an educated minister is the one that has had discipline enough and knowledge enough to develop his powers to the highest degree, and thereby qualified to do his special work intelligently, easily, thoroughly, effectively and joyously.

SYMBOLISM IN THE NEW TESTAMENT.

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GESTURE and action are natural to infants and infantile nations; orators can employ them with effect to enhance their power even on civilized audiences. Early religions abound in ceremonies, whose meanings may be insensibly transformed with the growth of thought, or deliberately altered by great reformers. Some of these ceremonies have been tolerated and adapted by God to higher uses, being naturalized first among His chosen people of Israel, then in His Church. It is very important to note that in such cases, while there may be a certain continuity of act, we must attend to innovations, not to similarities; if we could observe the advance, we must recognize what is dropped as suggestive of falsehood, what is retained as able to be pressed into God's service, what is added in act or explanation to introduce new truth.

In the same way, when we study American institutions, we can often see how they arose out of English customs brought across the water; but the characteristic note is in the modifications they underwent to suit new conditions: a sheriff in Middlesex county, New England, cannot be understood by studying the modern sheriff of Middlesex in Old England; and even if the common ancestor of 1600 be studied, the influence of the new environment is as important as the heredity. Or when we say that we like or dislike the Revised Version, we mean that we like or dislike not the features it has in common with the previous version, but those wherein it differs. So then in studying symbolism in the Bible, we must note wherein

an action or its meaning differs from the same action or its meaning in its heathen setting.

Thus the ancient Accadians used to offer their own children as a burnt offering, and the custom spread into Canaan, where we hear of the king of Moab preaching it, and offering sacrifices to Moloch. But Abraham coming out of one country into the other soon received a lesson from God that human sacrifice was not required, and presently God indicated what He would accept. Again, circumcision was practiced by Midianites and Egyptians much as it is to-day in Australia and on the Congo, performed on youths as a sign of initiation into manhood and acquisition of full tribal rights. Abraham was instructed to adopt it, and to extend it to all who desired to participate in the covenant made by God with him. But the time was shifted so as to apply to infants, indicating that God extended his care over all in the tribe until they deliberately repudiated Him, instead of waiting for them to take the initiative. "We love, because He first loved us." The ancient Accadians had a Sabbath five times each lunar month, which was to them little more than "a day of completion of labour," or a holiday. The Assyrians modified it into a sort of taboo day, when for fear of arousing the jealousy of the gods at human happiness, only dirty clothes might be worn and vegetables eaten, no medicine might be taken nor sacrifice offered, no charms or incantations might be performed. When the Hebrews were instructed how to observe the Sabbath, it was made to come regularly every seventh day, so that the link with their ancestor's worship of the moon was broken, and they were taught to associate it with the rest of God from creation. No word was said as to the Assyrian restrictions, and only needless labor in field and store and house was forbidden. By the days of Hosea, customs carried them so far that the Sabbath became a day for pilgrimage, sacrifice, feasting and mirth

instead of the day of gloom that obtained in Paddan Aram.

Our Lord came into the midst of a highly developed symbolic ritual; much was prescribed in the book of the Law, much more was already stereotyped and explained by tradition. It is instructive to observe that He nearly ignored it, that for Himself He invented simple natural actions, that two necessary daily acts He selected for constant repetition, investing them with new associations.

As for the remnants of heathen superstition, He utterly ignored or deliberately rebuked them: the man who expected to be cured of paralysis by bathing in an intermittent spring, was cured by a word instead; the burdensome Pharisaic customs of ablution and of Accadian-like sabbaths of gloom, were ostentatiously defied and rebuked.

As regards the ritual enjoined in the Law, He observed it by coming up to Jerusalem regularly at the great feasts, and He ordered a leper whom He had cured to comply with the conditions laid down for his case. But He never obtruded this side of the Jewish system; it was the old wine skin which could not hold the new wine, and was on the eve of being discarded. When at His death He fulfilled the whole Law and joyfully cried "It is finished," the whole system was rent in twain like the veil of the temple; and from the general wreckage He never rescued sacrifice, circumcision and the sabbath.

Nor did He often use these rites of the temple as texts for His own expositions of truth. He did indeed at the pouring of the water bid those who were athirst come to Him and drink; He did indeed at the lighting of the lamps announce Himself as the Light of the world, but it is to be noted that these ceremonies were not enjoined in the Law. The exposition of the Levitical symbolism He left over for another generation of Hebrews to learn from a careful epistle. He turned rather to the Prophets than to the Law, and recalled the preaching of Jonah

at Nineveh, or the lifting up of the serpent in the wilderness, no part of the temple ritual.

But He was original, not tied down to precedent; He spoke with authority and not as the scribes. Parables in speech led on to parables in action, even as Jeremiah had used a rotten girdle and a yoke as visible texts. So He placed a child in the midst of the disciples and used him as a text to speak of humility; another time He Himself washed their feet to enforce the lesson further. He borrowed an ass whereon to enter Jerusalem and proffer Himself as a meek King. He touched a feverish woman and cured her. He handled ears and mouth of a deaf and dumb man, He made clay with his saliva and anointed the eyes of a blind man, and all were cured. His verbal warnings against hypocrisy, His parables about a barren tree, seemed too lightly heeded; but a fruitless tree with luxuriant foliage withering away, soon caught the disciples' attention.

Being thus symbolic and dramatic, our Lord did not utterly ignore our responsiveness to symbols. Just before His death, just before His ascension, He adopted for His purposes the necessary acts of eating and washing, and left as a legacy to His disciples till His return, the Breaking of Bread, and Christian Baptism. As each of these acts was detached from a Jewish custom, we should study what was discarded, what was modified, what new teaching was added.

The Lord and His disciples sat down to an evening feast, at whose close occurred the new departure. At first their example was copied, and Christian love feasts were held, closing with the new ritual specially ordered. But there were obvious risks of slander and of real scandal, so within a generation Paul rebuked the Corinthians for importing the evil associations of the Greek club-dinners, while Jude and Peter echoed his warnings. Within a century the Lord's Supper was generally separated from a feast. The viands of the Jewish

feast included a roast lamb, biscuits, fruit salad, and wine; and each of these had a symbolic meaning or a historical reference. References, meanings and half the dishes were dropped. The attitude and the hour were significant to the Jews, but insignificant for Christ's purposes. It mattered much to them that no crumb or drop should be left, that the biscuit should be unleavened, that the wine should be plentiful; these points meant nothing to Him in future.

On all such points then, He left it to our discretion what we should do. Two curious cases of indiscretion may be noticed. The doctrine arose that the bread became the Lord's flesh, then it was felt unseemly that this should mingle in the stomach with other food, so a habit of fasting communion arose, and the original hour of the supper is widely unpopular and often forbidden. The similar doctrine that the wine became his blood, and the fear of spilling it led to the priests shaving, and to the withdrawal of the cup from the laity, although originally all were bidden drink. Christian liberty has been exercised in another direction, now little known. Many Africans used water instead of wine for more than two centuries, and even to-day in some Pacific isles where wine is unknown, the familiar juice of the cocoanut is employed instead of the fruit of the vine. Slavish adherence to unimportant details, and wanton departure from significant details, are alike blameworthy. The line where liberty ends and license begins, is drawn by our Lord's words and actions. He chose the handiest and simplest materials, the most natural and instinctive act, and into them He breathed a new meaning. That must be recognized and retained; all else is optional, cannot be compulsory, may be mistaken.

He took the initiative, inventing, choosing, blessing, dispensing, interpreting. And in real truth He did take the initiative, providing the sacrifice, explaining it to and by the apostles, offering its benefits; all we have to

do is to accept and use. He broke the bread: He might have given a whole cake to each, but he knew how his body would soon be struck, whipped and stabbed, and He wished to emphasize the suffering and death. He drew attention to the wine as representing His blood, soon to be shed from His broken body even as the blood of many righteous men had been shed from Abel onwards. But He expressly transcended this comparison by the statement that his blood was shed for many, with a view to remission of sins. He called it also the blood of the covenant. When the children of Israel pledged themselves at Sinai in covenant with Jehovah, there was sacrifice and sprinkling of the blood and oral promise of obedience and a feast in God's presence. Jesus now identified Himself as the true Sacrifice, replaced the old book of the covenant with his own new command "Love one another," and bade these disciples eat and drink before Him, so concluding the ceremonial that attested and validated a new covenant. But eating and drinking do more than express frendship, they sustain life. Paul, Matthew and John hint more and more plainly how this fact should remind us, that as we lay hold of Christ by faith, His power and grace may pass into us and ennoble our lives; just as the bodily frame is sustained by bread and wine, or as the branch is nourished from the vine, so our spirits are upheld by contact with and support from the Divine Lord.

A few weeks after that emblematic supper, He met the disciples again, and when instructing them as to their missionary duties, He indicated one other ceremony that was to be adapted, baptism. Immersion was often necessary for a Jew, and it always expressed that some ceremonial defilement was being most thoroughly removed. It was extended by analogy to welcome a new convert to Judaism, as depicting his cleansing from the defilement of heathenism. John in turn had applied it to those Jews who wished to have done with conventional

religion, and once for all to enter on a better course of life, assuring them that repentance was at once followed by forgiveness. Jesus Himself had let His disciples take it over as the pledge of penitence and pardon, on the lines laid down by John; and so he had already recognized its significance in that it acknowledged extreme sin, the forgiveness accorded by God, and perhaps also the passivity of the sinner in all the transactions except the bare asking for forgiveness.

Our Lord now enriched the rite with new associations. Henceforth it was to be made personal, administered only to those who were His disciples, pledging themselves to obey Him. They were to be reminded that their redemption had been planned by their Heavenly Father, that the way for it was cleared by Him the Son, that it was actually accomplished in them by the Holy Spirit.

The personal reference of the rite He had already alluded to when He declared that He had a baptism to be baptized with, and was straitened till it was accomplished. Now that He had endured this baptism of death, He was no longer straitened, and before He winged His way to wider fields, He charged that with repentance and pardon there should be coupled a reference to His death. Paul expanded the thought; the burial of the Lord and His resurrection were visibly suggested by the disappearance of a believer's body beneath the water and its reappearance. Further, baptism could express the identification of the believer with his Lord in the crucial acts of his spiritual history. "I have been crucified with the Lord, yet I live," he wrote to the Galatians; but he improved the comparison and wrote to the Romans, "We are buried with Him through baptism into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." If Christ was buried and raised, the Christian has buried the old dead self, and risen to a life unto God in Jesus Christ; and the acts of submerging the body

in water and raising it again, graphically depict these historical and experimental facts.

In view of this, it is obvious why baptism, unlike the Lord's Supper, is administered only once to each believer. Repentance and forgiveness may certainly be frequent, and therefore those who saw nothing more in baptism used to baptize daily. But Christian baptism refers to the death, burial and resurrection of Christ, which are unique facts; and the ground for our redemption is more important than its appropriation. There is also a picture of the old self being buried, and the new self coming to life; and because we generally bury the old self alive and are a good deal troubled with its efforts to rise again, and have to mortify our members on the earth, we may at first see less fitness here. But we are warned to reckon ourselves dead to sin and alive unto God in Christ Jesus, remembering that we received once for all the spirit of adoption whereby we cry, Abba, Father. If then the Spirit Himself bears witness with our spirit that we are children of God and joint heirs with Christ, we can see how appropriate it is that the act when we invoke the name of the Father and the Son and the Spirit, announcing our new departure under His auspices, should be once and only once.

These are the only symbolic acts ordered by the Lord for future observance. The apostles continued many others for awhile, and two uses of the laying on of hands have survived to this day, so that attention should be given to the practice in apostolic days.

At Samaria, Peter and John found some converts on whom the spirit had not come; at Ephesus Paul found some disciples of John who were not even acquainted with the story of His coming. They laid hands on them and prayed, and the Spirit came on them. The cases are abnormal and the information scanty. Add that Timothy received a gift by prophecy with the laying on of hands, and we observe that the ceremonial was prac-

ticed by elders as well as apostles, and that it was in the era of miraculous gifts, and so might well die out with them. It was dismissed as an elementary matter that ought not to detain intelligent Hebrews. There is no resemblance between the act and the spiritual experience. It is never enjoined for habitual observance. Thus there is not reason, precedent, experience or command that can excuse the survival or revival to-day, as a sign or means of the bestowal of the Spirit.

The apostles also laid hands on men who were being installed into office. For this they had ancient precedent in the tribes appointing the Levites as their representatives, or in Moses appointing Joshua. It was the ceremony in vogue for installing a judge or in admitting a new member to the Sanhedrin, and therefore was probably the ceremony for admitting to the local eldership. In that sense it was taken over: the apostles formally inaugurated the Seven Elders at Jerusalem with this rite, the prophets at Antioch set apart Barnabas and Saul for a foreign tour in this fashion, the elders of Lystra sent away Timothy as attendant on Paul and Silas with this ceremonial. Yet the apostles never ordered it as a permanent rite. It is not in itself significant, naturally it would suggest blessing rather than admission to office. It was purely Jewish in its origin and had nothing universal about it. Washing, eating and drinking are necessary acts, in use by all men at all times and in all places; laying on of hands is conventional. Since then it was only done by the apostles, not by the Lord, and was never ordered by them or by Him, we need no more retain or revive it than we need copy them in other Jewish rites they were outgrowing, which have been laid aside by general consent.

Symbolism has always attracted some minds; paganism was redolent of it, and the Gentile churches soon expanded the two authorized symbols into many, and encrusted them with additions. Dean Stanley has describ-

ed how in the fourth century the immersion of believers was only the central point of a long emblematic drama, in which salt, oil, honey and white robes had their meaning, while gestures and words were added. Dr. Charles Wright describes the communion service in the Greek church to-day, and shows how the complicated manipulation of the bread and wine, and the whole arrangement of the service, are full of meaning: he quotes Von Cochem as summarizing for the Roman ritual 300 acts at the mass, 150 ceremonies and 400 rubrics, every one significant and not to be omitted without sin. In these jungles of rites, the original intention and symbolism are easily if not inevitably obscured. New ceremonies are invented or adapted from the Old Testament, new doctrines are symbolized by additions to old ceremonies.

While such examples warn us not to enforce more than our Lord ordered, and to be very wary of adopting anything even for ourselves; yet we should see that our Lord has plainly directed us to take two obvious ceremonies, natural and easy and intelligible, and to practice them till His return. He and His apostles expound them as dramatizing His death, burial and resurrection, as expressing our spiritual identification with Him in these experiences, as pledging our loyalty to Him and our trust in His promises. Thus in word and in deed alike we are directed to the central facts of the gospel and to our need of appropriating its offers.

THE VIRGIN BIRTH.

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THE first surprise of the average Christian, who begins the study of the Virgin Birth, is the discovery that there is no plain reference to it in the New Testament outside the introductory chapters of Matthew and Luke. There is no trace of it in the common gospel tradition, which is best preserved in Mark and more or less embodied in Matthew and Luke, nor any distinct mention of it in Paul or Peter, in the words of Jesus or in John. To be sure, Paul and John both assert the real pre-existence, incarnation, sinlessness and diety of Christ, but their writings do not show that in their minds these conceptions rested on the Virgin Birth, for they never distinctly refer to it.

Two explanations of this strange fact immediately suggest themselves: (1) these accounts of the Virgin Birth in the introductory chapters of Matthew and Luke, are later in origin than any other New Testament writings and embody a history unknown to the apostolic age. But, if so, they must be later additions to these gospels, for the body of the gospels of Matthew and Luke must be dated at least as early as 85 A. D. and probably earlier;* (2) while the Virgin Birth was known in the apostolic age, for good and sufficient reasons it was not publicly proclaimed before the publication of Matthew and Luke. Silence only is proved, not necessarily ignorance.

* 85–95 is Bacon's date in his Introduction. I set it here as the extreme limit, and indicate my own preference later, viz. 68–72 for Matthew and Luke not more than five years later.

Yet on this latter hypothesis, it must be remembered that Matthew and Luke in their final form appeared after the common tradition had been in circulation many years, and after the death of both Peter and Paul, and consequently these apostles and the authors of the common tradition may have been ignorant of the Virgin Birth, as well as silent concerning it. Unless we hold the theory of the divine omniscience of Jesus, he may have been ignorant of the manner of his birth, for his mother may never have told him of it. John, however, must have been cognizant of it, for he wrote after the first and third gospels appeared, and the later the fourth gospel is placed, the more certain it is that its author had read Luke's and Matthew's account of the Virgin Birth.

At first blush the former theory seems simplest, but, as already pointed out, it demands that we shall consider Luke I. and II. and Matthew I. and II. later additions to those gospels. Is this the fact? This is the crux of the whole question.

Before beginning the argument, it is necessary in this age of literary dissection of documents to remind ourselves that the burden of proof is on those who attack the integrity of any book. A book, like a man, is innocent until he is proved guilty. Possibilities, brilliant conjectures are not sufficient. *Prima facie* the first and the third gospels are unities. It needs strong proof to overcome this, especially when we remember Westcott and Hort's dictum, quoted with approval by A.Robertson (Art. 2 Cor. Hast.'s B. D.), "We cannot too strongly express our disbelief in the existence of undetected interpolations of any moment," (Introd. to W. H. ed. of N. T., p. 281). To be sure, they admit that "this is a speculative opinion," but an opinion which they think should have some weight in view of their labors in textual criticism.

Let us first examine the integrity of Matthew. In

this gospel we find three distinct strains. There is, first of all, the narrative tradition, which Matthew has in common with Mark and Luke; then he has discourse matter peculiar to him, and some in common with Luke or Mark; lastly we find a third strain, characterized by constant appeal to Old Testament prophecy, and pointed references to the rejection of the Jewish nation and the universal nature of the Kingdom. This third strain is most evident in Chaps. I. and II. and *gives the gospel its characteristic message.* The writer of the third strain has used the material of the other two strains to construct a book, which under the form of a narrative is a strongly forged argument. The first gospel, so made up, asserts that Jesus was the long-prophesied Messiah, that he came to set up a spiritual kingdom, that he offered the Messianic blessings to his own people, that they did not welcome them, and finally definitely rejected them and him, that, in anticipation of that event and after it, he declared God's rejection of them as a chosen people, and his will that the gospel should be proclaimed to all nations. It is an appeal to Jewish Christians definitely to abandon a God-rejected and doomed Judaism and to accept the universality of Christianity. In this it is more Pauline than Paul and has a purpose something like that of the Epistle to the Hebrews. *It is the third strain,* matter peculiar to the first gospel, in which we find this purpose and message. But this purpose and message date the third strain, to which Chaps. I. and II. undoubtedly belong, somewhere near the destruction of Jerusalem, 70 A.D., either immediately before it, or a few years after it at most. He who traces this purpose through the gospel from the genealogy to the rejection of the Messiah, from the Magi to the Great Commission, cannot doubt the unity of the book. It is one work, and its dominating, characteristic, purposeful, unifying note is found in just this strain, of which Chaps. I. and II. form so important a part. These chapters

can not then be a later addition to the first gospel. They belong to that element in it which gives it reason for being.

Let us now look at Luke. In the first place, scholars of many different schools are coming to unanimity in the opinion that Matthew and Luke are mutually independent of each other, i.e., that, while they use common sources to a considerable extent, neither author saw the work of the other before publishing his own. This seems probable for the following reasons: (1) the difficulties of harmonization in their initial chapters, (2) the omission of so many of Matthew's parables by Luke, who was such a connoisseur of these gems, an omission too of some just suited to Luke's purpose, (3) the difficulty of supposing that Luke would have treated the discourse matter of his gospel as he has, if he had seen Matthew. But if Luke is independent of Matthew, they must have written within five years of each other at most, for in that age of rapid travel and constant communication, we can not conceive such books as the first and third gospels remaining unknown for more than five years to men so near the center of information, and so near in feeling and point of view as their authors were. As this fact has special point with reference to Chaps. I. and II. of Luke (see (1) above), they cannot have been written more than five years after Chaps. I. and II. of Matthew if these form an integral part of the first gospel, as has just been proved. If this point be conceded, two conclusions follow: (1) we have two independent witnesses to the Virgin Birth, whose very discrepancies make their testimony to the main fact all the stronger, (2) if any such date for the publication of these accounts be conceded, it is passing strange that the churches in Judæa received them without a sign of dissent, unless there had long been some inkling of the Virgin Birth in the churches, or the proofs were incontestable. And this point is especially strong when we consider the in-

fluence of James and the other brethren of our Lord among Jewish Christians. The feeble Ebionite opposition was later and on dogmatic grounds.

But as some may hesitate at some link of the argument already presented, let us examine the unity of the third gospel and the characteristics of Chaps. I. and II. in detail independently of any reference to Matthew.

The third gospel shows three sorts of style; (1) the preface, 1:1-4, is written after the classic model in idiomatic Greek, (2) the rest of Chap. I. and Chap. II., while exhibiting the Lukan style, are in atmosphere and style the most Hebraic passages in the New Testament. Only the Epistle of James and the first chapters of Acts approach them, (3) the rest of the gospel, beginning at Chap. III. is in the dialect of the common tradition modified by the Lukan style, of which of course we have a further specimen in Acts. Nevertheless the gospel is a literary unity. Despite their Hebraic cast to which we shall refer at greater length, Chaps. I. and II. are at the same time full of the characteristic marks of the Lukan style, indeed more strongly marked in this way than any other part of the gospel. We cannot go into detail on this important point, but we refer the curious reader to Sanday's "Gospels in the Second Century," Chap. 8, esp. pp. 222-230.* Sanday's statements are founded on the careful researches of Holtzmann and it is of this chapter that Bishop Lightfoot said that it was "able, and, as it seems to me, unanswerable." Plummer, writing in 1901, says, "it remains unanswered," (Plummer's Com. on Luke, Introd. pp. 77-80. which repeats some of Sanday's statements in condensed form). From the point of view of literary criticism, this proves the literary unity of the second and third parts of the gospel, i.e., of 1:5—2:52 with what follows, even though it must be conceded that in Chaps. I. and II. after the preface, we have a translation of an Aramaic document.

*See also Hawkins' Horæ Synopticæ, pp. 140-161.

The preface is evidently the introduction to the whole gospel (cf. the first verses of Acts), and clearly shows that the account of the conception, birth and infancy was originally a part of that gospel. In it Luke declares that he has traced all things carefully from the "beginning," (ἄνωθεν) and in this very respect he implies that his account is superior to the work of others who had taken in hand to write an account of these things. What "beginning?" The appearance of John the Baptist (Chap. III.)? No, indeed; that was an old story, the initial incident of the common tradition, known everywhere in the churches. No, Luke's modest boast is of those very incidents which immediately follow his preface, and which constitute "the beginning" of his gospel and of his alone. This story of the conception and birth, and early years of Jesus and of John is Luke's greatest find, which possibly originally led him to write. In tracing all things back to the beginning, he came upon this history, which he now gives to the world, and which he considers a sufficient raison d'etre for his otherwise largely repetitious gospel. Thus the general preface links itself to the history of the Virgin Birth, and the history of the Virgin Birth bears the undeniable marks of the same hand which adapted the common tradition and other similar matter to its purpose.

This narrative in Luke I. and II. not only contains no anachronisms, but proves itself to be the most archaic Christian document in existence, translated, however, by the author of the third gospel. (1) The style is Hebraic. The idioms and grammatical constructions of the original appear at every step of the narrative. So much is this the case that all higher critics are agreed on its Jewish origin. This is a conceded point. (2) It is penetrated through and through with references to the Old Testament and quotations from it. (3) Its atmosphere is that of the Devout, who waited in piety and patience for the deliverance of Israel. The Psalms of

Solomon, written about 50 B.C., exhibit exactly the same type of thought and feeling.* (4)The Messianic conceptions are those of devout Jews, who are neither strict Pharisees nor Zealots. These chapters know nothing of a merely Rabbi Messiah or of a suffering Messiah, save for Simeon's reference in 2:32, 33. The whole passage is full of the King of Israel, the deliverer of his people, the conqueror of his enemies, and nowhere is this stronger than in those passages of the first chapter most closely connected with the Virgin Birth. But this is not a description of the lowly Jesus of Nazareth, who went about doing good, and was finally rejected and ignominiously slain. As Godet says, these accounts can not be both *post eventum* and *contra eventum.* Nor is it possible that these joyous and confident anticipations arose in Jewish circles in those days of deepest gloom for the Jewish nation after the destruction of Jerusalem. This story in its original form must be dated before the middle of Christ's ministry. (5) The beautiful picture of this quiet, pious Jewish circle and the accurate description of the Temple and its services seem impossibilities for a second century author.

These facts prove that this document originally belonged at least to the earliest Christian times and was at Luke's hand for translation and incorporation into his gospel.

There is nothing in the document itself to call for the charge of later additions. All theories of interpolation of the verses, which describe the conception by the Holy Spirit, are gratuitous, not being suggested by any variations of text or style and, as a matter of fact, are the result of dogmatic prepossessions. (See Schmiedel and Usener in Vol. III. of Encyc. Biblica.) A reply to this theory demands another paper on different lines. The strange theory recently put forth that the account does

*See Ryle and James on Psalms of Solomon for this opinion, Introd., p. 60, cf. note, p. 59 and p. 91.

not necessarily imply any miraculous birth at all stands opposed to the universal interpretation of believers and unbelievers alike from the earliest times and too evidently with its originator the wish is the father of the thought. (Bacon's Theory.)

Indeed we can trace the Virgin Birth down through Christian literature to Ignatius (d. 107-115). We may also trace the blasphemous story of the Toledoth Jhesu, that Jesus was the son of Mary and a soldier Pandera, down through the Talmud to R. Akiba (d. 135) and to Celsus (150-175). This story, as Origen clearly states, is evidently an attack on the narratives of the Virgin Birth and presupposes them. Hæckel in his "Riddle of the Universe" gives the tale another lease of life to his own shame. It is also to be noted that Cerinthus, the opponent of John at Ephesus, and Cerdo, the Syrian Gnostic (135), are said to have rejected the Virgin Birth, as did the small sect of the Ebionites on dogmatic grounds. All this goes to show that the Church, at the close of the first century at least, universally believed in the Virgin Birth.

When it is urged that these narratives are myths, the result of the same thirst for the miraculous which created the Apocryphal Gospels, we have a right to demand a theory of the origin of the myth, which is historically consistent. The mention of the Apocryphal Gospels is unfortunate in the extreme. They are radically inferior to our narratives. All admire the reserve, delicacy and beauty of the Gospel stories, while the lack of insight, coarseness and low moral plane of the Apocryphal Gospels is in significant contrast, especially when we remember that they had the models in the Gospels to restrain them. When we read an Apocryphal account of the Infancy, we say to ourselves: "Thus would myths arise and so would they gain expression," but in contrast, unless the supernatural is ipso facto legendary, the plain yet delicate accounts of the Gospels have the tone of

truth. In Matthew and Luke on this hypothesis we must have two widely variant legends, but the personal viewpoints of Joseph in Matthew and Mary in Luke suggest sources, not myths. Let us now examine the theories of the origin of this myth of the Virgin Birth critically. It is asserted

(1) That it sprung from the common idea of the miraculous birth of great men. Heathen myths being excluded, by the deep Hebraic cast of the narratives, appeal can be made only to the stories of the births of Isaac, Samson and Samuel. But this is not such a birth. It is a new creation without earthly father, and the idea of it could not have arisen in Jewish circles, which abominated heathen legends, and were fanatically jealous of the spirituality of Jehovah. So even Schmiedel and Usener in Encyclopedia Biblica.

(2) The idea of the impurity of marriage. But this is entirely non-Jewish, and inconsistent with these very narratives. Elizabeth's barrenness is a reproach. Her conception is a divine favor. Mary bears children to Joseph after Jesus.

(3) The Immanuel passage. But the Jews did not consider it Messianic. The Virgin Birth suggested the interpretation, not vice versa.

(4) Ideas of sinlessness and sonship. But Peter, Paul and John held these ideas with never a hint that they depended for their validity on a Virgin Birth.

The fact is that the idea of a Virgin Birth was shocking and repugnant to all Jewish monotheists, and yet we find it arising in just that circle. The only rational explanation of such a contradiction is the reality of the historical fact. Indeed we have a right to ask in what circle could these legends have arisen? Not in Jewish circles surely. The Toledoth Jhesu and the doctrine of the Ebionites show the trend there. Had they arisen in Christian circles, they would surely have been more Christian. We would at least have had some hint of

pre-existence, or of such a Messiah as Jesus actually proved to be. A Gentile environment is inconceivable. The perfect Hebraic background could never be the product of the Gentile mind.

If then we cannot agree that the histories of the Virgin Birth in Matthew and Luke are later additions to those gospels and post-apostolic in their origin, what shall we say of them?

Mary is, of course, the only original witness for such a history. She seems first to have communicated it to Elizabeth and thence probably it comes to Zacharias. It is then divinely communicated to Joseph, so asserted in Matthew and implied in Luke. Suppose the secret of the birth to be kept within this little circle. (Luke 2: 19,51.) Only scandal and reproach to father, mother and child could come from telling it. It was a holy mystery pondered in the mother's heart. Wise parents would probably not tell their children such a story. If Jesus is God's own Son, they think he will know it and declare it of himself. So Jesus may never have known his Virgin Birth, though he did know his divine Sonship. Luke 2:48, 49, which, however, is in the disputed document, testifies to the opposite conclusion, but stands alone. Though Jesus never acknowledged himself the son of Joseph, he did claim the title, Son of David, a claim which may or may not imply that Jesus thought himself Joseph's son (cf. later comment on the genealogies). If Jesus did know of his Virgin Birth, he would probably never have mentioned it. Such a revelation would merely have subjected him and his mother to the coarsest insult (cf. the Toledoth) and would have proved an obstacle to his ministry among the fanatically monotheistic Jews. Compare his reserve in announcing himself as Messiah. Jesus did not throw his pearls before swine, which would but turn again and rend him.

There is, therefore, no probability that the disciples during the ministry ever heard of the Virgin Birth, nor

Paul, though it is possible that Luke may have found the document during Paul's imprisonment at Cæsarea, and that this may account in part for the higher Christology of the later epistles. The common tradition therefore could have contained no account of the Virgin Birth, for its authors shared with the populace the belief that Jesus was the son of Joseph. When Jesus died, Mary became an inmate of John's household, and may have lived in Jerusalem till Luke's visit in 58-60, and not have been a very old woman at the time. At some period Mary's story was enshrined in an Aramaic document; perhaps early, perhaps written from her lips by Zacharias, perhaps later,by some unknown scribe. This secret and document Luke finds, possibly on his visit to Cæsarea and Jerusalem, 58-60, probably later, and translates, embodying it in his gospel. The first gospel presents a similar narrative, but written entirely from Joseph's point of view.

It is significant that the story was not published until the bitter Jewish opposition had moderated about the time of the destruction of Jerusalem and the real center of Christianity had shifted to the Gentile world. On this theory the author of the Fourth Gospel certainly knew of these histories, for he certainly had the Synoptists before him, and the later the date assigned to that gospel the more certain that is. "The Word became flesh and dwelt among us" and "The Only-begotten" are probably signs that the author knew of the Virgin Birth.

The order of revelation was, therefore, first, the ministry; then, the death, resurrection and ascension; the Pentecostal outpouring of the Holy Spirit; the early missionary triumphs; the divine removal of the obstacle of Judaism in A.D. 70; the revelation of the Virgin Birth. This should always be the order of study and of argument. It is useless to preach the Virgin Birth to a man who is not impressed with the character and words of Jesus, and who is not convinced by the abun-

dant testimony for the resurrection. Let an honest doubter follow the natural course traced above, and come to believe in Jesus as the incomparable man, the wisest of teachers, the sinless ideal of humanity, the atoning Saviour, the risen and ascended Lord, the Giver of the Holy Spirit, the Ruler of the Church, the mightiest Force in history. Then, and only then, do pre-existence and the Virgin Birth come in naturally and necessarily.

Many objections are urged against this view and they deserve candid and serious examination.

1. The narratives of Matthew and Luke are said to be inconsistent with each other.

Matthew does not appear to know of the previous residence of Mary and Joseph in Nazareth. He, however, makes no statement inconsistent with it. Even supposing that he did not know this particular, it does not invalidate the testimony which he does give. At the worst, the only thing proved is Matthew's ignorance of a fact, which was not essential to his narrative, not the falsity of his account.

Luke does not appear to know of any return to Bethlehem from Jerusalem, whither Jesus had been taken for presentation in the temple, nor of any flight to Egypt. On this omission by Luke the same thing, just said of Matthew above, may be reiterated, and with the more certainty, if Luke's find was a document rather than a personal source.

These are the only serious discrepancies, and are somewhat offset by Luke's assumption that somehow Joseph was satisfied to take Mary as his wife, something which he could hardly have done without the divine explanation and mandate recorded in Matthew. Indeed these very discrepancies are of the greatest value to us in the certainty which they give us that these two accounts are mutually independent and rely on two entirely different sources of information.

2. The mention of angels, dreams, the Magi and the

shepherds are urged as a proof of the mythical character of the accounts. Our reply, of course, will have no weight with those who deny the supernatural, but should weigh with those who accept the bodily resurrection of Jesus.

The existence and ministry of angels is a constant teaching of Jesus and Paul, and indeed seems probable enough, unless we choose arbitrarily to consider men the only spiritual creatures in the universe. The only difficulty with the story of the Shepherds is the appearance and message of angels.

It is to be noticed that dreams and the Magi are found only in Matthew and do not affect the account in Luke at all. As to dreams, revelation by this means is common in the Old Testament, but in the New Testament is confined to the third strain of Matthew, unless visions in the night are also to be reckoned as dreams. There seems nothing stranger in God's impressing his thought upon men by a vivid dream than in his doing the same thing upon men wide awake.

The Magi constitute a more serious difficulty, especially the star which guided them. For the various explanations see Andrews, Life of Our Lord, pp. 6-10. The story is certainly most appropriate to the purpose of the gospel, and beautifully significant from an allegorical standpoint. On analysis it will be found that the star is the only real trouble.

3. The difficulties of the genealogies are urged. These difficulties are formidable indeed. It is to be remembered, however, that the genealogy in Luke is not found in Chapters I. and II. and may very likely be from a different source. This is not the place to go into this complicated question in detail. It is best to admit that both genealogies trace the lineage of Jesus through Joseph; Matthew in the line of throne succession, Luke in the personal line. That Joseph was the father of Jesus was the nearly universal opinion during Jesus'

lifetime, and the genealogies would be constructed on this basis. Otherwise these genealogies, with all their difficulties, have little direct bearing upon our subject, save to suggest the question, how was Jesus the Son of David? To which we reply, (1) Jesus did not lay much stress upon his Davidic descent. In referring to it. he may have thought himself the son of Joseph, or may have claimed the title as merely equivalent to Messiah. (2) Mary also was probably of the Davidic family, Luke 1:32, 69. (3) If the Christ was not to have a human father and still was to be the Son of David, no other arrangement can be conceived so good as this, that a descendant of David should own him as his son and make him his heir, while his mother was herself of Davidic lineage. Matthew and Luke considered this all sufficient and so may we.

4. The objection raised in connection with Luke's reference to the enrollment of Quirinius in Luke 2:1-3 is of more vital importance. This enrollment is an essential part of Luke's history, for he makes it the reason of the removal from Nazareth and the explanation of Jesus' birth at Bethlehem. There are two questions here. (1) Were there such enrollments in the Roman Empire- (2) Was Quirinius governer of Syria at that time or does Luke confuse this enrollment with the taxing under Quirinius which he mentions in Acts 5:37 and which occurred about A.D. 6? For answer I refer to the excellent recent work of Prof. Wm. Ramsay, "Was Christ Born in Bethlehem?" in which he shows that such enrollments of inhabitants were held both in Egypt and Syria and that Q*uirinius probably held the position of legatus in Syria about the time of the birth of Jesus. On this latter point an alternative hypothesis is mentioned on p. 248, which is certainly worthy of attention, as another possible solution of the matter.

5. We are also told that the formal songs of Luke I., the Magnificat and Zacharias' song, proclaim the unhis-

torical character of the narrative. In reply we say that although we will not admit that the historical character of Luke's account stands or falls with the authenticity of the songs which he found in his document, we are not at all disposed to agree at this point with men, who in this matter show so little insight and historical imagination.

In examining these songs, we find them the most Hebraic parts of this Hebraic document. Hebrew constructions and Old Testament ideas and quotations obtrude themselves everywhere. Parallelism, the distinguishing feature of Hebrew poetry, is patent to all. For these very reasons some have thought them old Jewish hymns here utilized by Luke, or by the author of the original document. Yet there is no sufficient reason for such an assumption, for these songs fit the time and occasion of their utterance in every line.

Let us consider the Magnificat and try to reproduce the historical conditions presupposed by the account in Luke. The greatest event of all the ages has occurred; the promise made to Abraham, Isaac and Jacob, and passionately fonged for for nearly two thousand years, has been fulfilled; the highest glory that a Hebrew woman could conceive belongs to Mary. She is to be the mother of the Messiah. But, as ever, the highest glory is by way of the cross, and is granted at the price of a self-surrender, which risks reputation for chastity, fond hopes of love and possibly even life itself, a self-surrender complete, trustful, and therefore joyous. Mary's religious experience touches the profoundest deeps. No other human being has ever been brought into such peculiar relations of intimacy with God. In the awe, the joy, the abandon, the trust of it all, she rides her four days' journey to Elizabeth. What thoughts must have swelled in her heart as she looks forward to her first announcement of the momentous fact! The Old Testament is her one book—she knows it through and through.

Its strains of faith and triumph sing themselves over in her mind. She is by hypothesis a poetess, and a poetess in the highest state of exaltation. Hebrew poetry is easily composed, without rhyme or, necessarily, meter, and poetry is the natural language of simple times. On arriving at Elizabeth's house, Mary is still further elated by her greeting. God himself prepares her way and strengthens her faith by her kinswoman's words. These women are no cold self-repressed Occidentals, but Orientals freely expressive of feeling and lifted up to heights of purest triumph. Mary utters her heart. The occasion produces the song, and the song is true to the occasion. The same can be said of Zacharias' hymn with equal truth.

But do we have the song as uttered? Why not, in substance at least? Words spoken in supreme moments remain indelibly fixed in the speaker's memory, especially if long pondered, and this is especially true of the uncorrupted memories of the first century.

These are not Christian songs. No Christian thought has even crept in. They arise in the circle of the Devout, the very circle which produced the Psalms of Solomon. There is no need of thinking them Jewish songs put into Mary's and Zacharias' mouths by the author. Mary and Zacharias, stirred to their souls' depths, were fully capable of producing them and remembering them too.

6. We do not feel compelled to discuss the objection founded on Marcion's omission of Luke I. and II., since the Diatessaron of Tatian presents all the matter relative to the Virgin Birth except the genealogies.

In conclusion, then, we find the hypothesis that Luke I. and II. and Matthew I. and II. are later additions to those gospels untenable on grounds of literary and historical criticism, and the opposing hypothesis that these stories, at first known to only a few persons, were finally published within a few years of 70 A. D. in the form we

now have them, probably proved. Difficulties indeed remain, but further investigation and a larger view of the method of the evangelists are slowly dissipating them.

With all this we have not said that the Virgin Birth is the corner stone of the Christian faith. The New Testament nowhere makes such an assertion. But when we learn that the Man of Galilee was the long promised Messiah, God-appointed and God-sent, that he died on the cross to insure the salvation of the race, that God raised him from the dead and seated him on his own right hand, that he thence poured forth the Holy Spirit on the Church, that he to-day reigns as King of kings and Lord of lords, and that before his advent he was with God and was God, we are prepared to receive the story of his Virgin Birth, and to see how well all else falls in with such an account, and indeed to feel a certain need of it, and a satisfaction in believing it with all our hearts.

"IS GOD'S MORAL GOVERNMENT OUT OF ORDER?" THE BURDEN OF HABAKKUK.

By Rev. E. B. POLLARD, Ph.D., D.D.
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THE man with a message is the man with an experience. The Old Testament prophets were preeminently men of hope. But often it was necessary for them to win their optimism by struggling through the gloom of doubt and fear into the light of an unconquerable faih. Thus their messages, though born from above, were not foreign to their own souls, having passed through the furnace of their own burning experience. So, the prophecy came forth not only with a warmth and intimacy as respects the prophet himself, but it also became a weight upon his own heart, until he should give his fellowmen the benefit of his own struggle. Hence the deliverances of the prophet, as respects the prophet himself, were an *experience;* as respects the divine will, a *message;* as respects the needs of men, a *burden* on the prophet's soul—pressing heavily, until the word of the Lord be told.

The prophet Habakkuk had an experience. God made it a message. He discharged the burden. "*The burden which Habakkuk the prophet did see!*" The message came on this wise:—

It had been but a few years since under the reforming hands of Josiah, the King, Hilkiah the priest and Huldah the prophetess, idolatry had outwardly at least been ground to powder, and many wholesome efforts at social and religious purification undertaken. The sad end of the vigorous young reformer however, failing as he did in the battle with Pharaoh-Necho on the plains of Me-

giddo, brought the brief era of righteousness to a sudden and unhappy close. The reign of Jehoahaz was nipped by Pharaoh-Necho in its very budding, and Jehoiakim came to the throne, about the year 609 B.C. The political problem of the day for Judah's new king was, how to maintain his government in the midst of the threatening dangers from Babylonia on the one hand and Egypt on the other—the two powers, of the North and of the South, which for years had been contending against each other for supremacy. Poor Judah lay as a prize between the two powerful contestants; or rather was kicked hither and thither as a foot-ball by the ruthless players. The Babylonians, or Chaldeans, under the sway of the great Nebuchadnezzar, are on the march. They are sweeping away with irresistible momentum all that stands in their path. Judah cannot hope to escape, unless all human signs fail, or unless God Himself should intervene. The ten tribes, the Northern Kingdom, a little over a century ago (B.C. 722) had been brought low by the Assyrians; Samaria had been razed to the ground, and the flower of the land transported to foreign parts, never again to return. Was Judah now to share the same fate, at the hand of the Babylonian? The internal picture was not a whit less dark. The uncertainties without led to confusion within. Nor was King Jehoiakim the man to grapple with such difficulties. Rather did his weakness and his wickedness tend only to aggravate the perplexity of the situation. For not only did he show a lack of sagacity, by reversing the policy of Josiah, and siding with Pharaoh-Necho, as against Nebuchadnezzar, but also unlike his father, "did that which was evil in the sight of the Lord." Burdensome taxation, oppression, lawlessness and greed ran riot in Judah, and there was no hand to stay. The judges were corrupt and the society utterly demoralized.

It was at such a crisis that Habakkuk begins to reflect sadly upon the horrible situation. Is not Jehovah

a God of justice? Why should He permit such conditions to exist? Is Israel not His chosen one? Why should the late reforms go for nothing, and evil stalk boldly forth trampling the good and holy under its cruel heel—and there be none to deliver? Surely God has not lost His grip upon human affairs, nor His goodness toward His people, that wickedness is allowed to triumph and those that would do good are crushed into the dust. And what of the recent effort at reforming Israel? True Josiah's successors were not imbued with his spirit, and there was every indication of the inevitable failure of his reforms; but even at this instant, is not Judah better than Babylonia, and has the chosen people no stronger claim in Jehovah's favor than the Chaldeans? Is the worse to destroy the better; and will God stand calmly by and let the awful work of destruction go on? Can it be that God's moral government is out of order and that the wicked and the heathen are, after all, to inherit the earth?

It is with such thoughts as these raging in his bosom that Habakkuk makes his appearance before us. Generally we first see prophets of the Lord uttering their unmistakable message to the people. Habakkuk, however, leads us through the very processes by which God gives him his 'burden' to the world. There is a tradition that Habakkuk was a priest, as well as a prophet. Certainly he had the true priestly heart. Indeed, in that portion of Habakkuk's work which he has left us in this book which bears his name, it is the priest that speaks more than the prophet. Here we find him standing not so much before the people on behalf of God, but before God on behalf of His people. It is while he is struggling in priestly solicitude and intercession for his countrymen that God gives him a revelation which first quiets his own soul and then comes as a message of hope and stedfastness to others. Habakkuk's struggle with his people's problem seemed to come to him almost as an inner

tragedy. Scepticism and Pessimism stalk over the stage of his soul. The spirits of Atheism and Despair hover over the scene. Shall they in the next act, take complete possession of his soul? No. Habakkuk and God have won! and the prophet gives the history of the struggle to victory in the boldly dramatic form in which it passed through his own life.

Habakkuk: "O, Lord how long shall I cry (for the deliverance of my people) and thou will not hear? I cry out of violence and thou wilt not save. Why dost thou show me iniquity and cause me to look upon perverseness, for spoiling and violence are before me: and there is strife, and contention riseth up. Therefore the law is slacked, and judgment never goeth forth: for the wicked doth compass about the righteous, therefore judgment goeth forth preverted." (Chap.1:1-4.)

Jehovah: "Behold ye among the nations and regard and wonder marvelously, for I work a work in your days which ye will not believe though it were told you. For lo, I am raising up the Chaldeans, that bitter and hasty nation, which march through the breadth of the earth to possess dwelling places not their own. They are terrible and dreadful, their judgment and their dignity proceed from themselves. Their horses are swifter than leopards, and are more fierce than evening wolves; and their horsemen spread themselves, yea, their horsemen come from far, they fly as an eagle that hasteth to devour. They come all of them for violence; their faces are set eagerly as the east wind; and they gather captives as the sand. Yea, he scoffeth at kings, and princes are a derision unto him: he derideth every strong-hold, he heapeth up dust and taketh it. Then shall he sweep by as a wind, and shall pass over and be guilty: even he whose might is his god."

But how can Habakkuk's questioning mind be satisfied with such a reply? He knows all too well about the cruel and oppressive Chaldean. Does it help matters

to know that God is raising him up, and that the internal sins of which the prophet has complained will be avenged by so wicked and relentless a foe from without? There is surely little consolation in the thought that Judah for her wrong doing is to be punished and plundered by the still more wicked Chaldean, even though Jehovah shall regard the invader as guilty.

And so Habakkuk dares again to answer.

Habakkuk: "O Lord, my God, my Holy One, we shall not die! O Lord thou hast ordained him for judgment, and thou, O Rock, hath established correction. Thou that art of purer eyes than to behold evil and that canst not look upon perverseness, wherefore then lookest thou upon them that deal treacherously, and *holdest thy peace when the wicked swallow up the man that is more righteous than he,* and maketh them as the fishes of the sea, or creeping things that have no ruler over them?..... Shall he therefore empty his net, and not spare to slay the nations continually?"

Anxious to know how Jehovah will answer the question why even the wicked should be punished by being given over to the plunderer of the *more wicked,* Habakkuk says to himself: "I will stand upon my watch, and set me upon my tower and will look forth to see what he will speak with me, and what I shall answer concerning my complaint." As he waited the Lord came in a vision which said:

Jehovah: "Write the vision out and make it plain upon tables that he may run that readeth it. For the vision is yet for the appointed; and it hasteth toward the end and shall not lie. Though it tarry, wait for it, because it will surely come; it will not delay."

God always gives vision to the honest seeker after light. The "more faith in honest doubt" than lives in unfelt creeds is always rewarded. "Lord I believe, help thou my unbelief." With this attitude of mind, Habakkuk receives the reply which is to quiet his soul.

He has sought for it from heaven. He has stood and waited, till it came. The answer from Jehovah is given in Chap. 2:4-20. It is composed of two parts. First, Habakkuk is told to remember that wickedness, even when it seems strongest, is weakness, it will surely be destroyed. Second, that in the midst of evil, the salvation of the just is in his steadfast faith. Should God's moral government be regarded as out of order because wickedness stalks proudly over the prostrate form of righteousness? No, for evil will yet meet its overthrow, and the righteous man, in his faithfulness, standeth sure! "Behold, his soul (the wicked) is puffed up, it is not upright in him, but the just shall live by his faith," v. 4. The proud and defiant Chaldean, type of all self-reliant wickedness in the world, drunken with lust and fury, large as hell, shall meet his moral waterloo, and all nations shall see his defeat and sing the five-fold song taunting and of woe over his fall: *Woe* to him that increaseth that which is not his own!" "*Woe* to him that getteth an evil gain for his house, that he may set his nest on high." "*Woe* to him that buildeth a town with blood, and establisheth a city with iniquity." "*Woe* to him that giveth his neighbor drink and addeth thy venom thereto." "*Woe* to him who saith to the wood, awake; to the dumb stone, arise!" No idle god can come to the rescue when Jehovah has decreed the utter overthrow of the wicked!

The question at the first raised by Habakkuk, "How long?" is not answered, to be sure. But the prophet sees the point that God would teach him: "I will surely overthrow the wicked, TRUST ME!"

Habakkuk now bursts out in a wondrous confession and prayer. (Chapter III.) God has spoken, and the prophet's soul is now calm.

For he now remembers well that Jehovah's past dealing with the world has always given assurance both of his power and his goodness. In the light of history, the

good prophet is ashamed that he could ever have doubted.

"O Lord, I have heard the report of thee and am afraid.
O Lord, *revive thy work* in the midst of the years;
In the midst of the years make it known;
In wrath, remember mercy."

The quieted prophet calls to mind how God led his people through the wilderness, appearing from Teman and Mount Paran; how the tents of Cushan in the land of Midian were overthrown for the sake of his people.

Both in history (vv. 3-7) and in nature (vv. 8-16) the Lord has shown His ability and His willingness to aid His faithful people against the foe. He cannot fail the people now!

"Thy bow was made quite bare,
Thine oaths to the tribes was a sure word.
Thou didst cleave the earth with rivers,
The mountains saw thee and were afraid.

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The sun and moon stood still in their habitation
At the light of thine arrows as they went,
At the shining of thy glittering spear.
Thou didst march through the land in indignation,
Thou didst thresh the nations in anger.
Thou wentest forth for the salvation of thy people.
For the salvation of thine anointed.
Thou woundedst the head out of the house of the wicked
Laying bare the foundation even to the neck."

What God *has* done he *will* do. History confirms His promise to save the faithful and destroy the evil-doer.

Habakkuk's calmness and his confidence are now complete. He has learned the lesson, for the want of which his soul was but lately shrouded in gloom. And this is the lesson:

"That I should rest in the day of trouble,
When it cometh upon the people to invade them in troops."

Hence he breaks out with the robust faith of one who can leave all with God:

"Though the fig tree should not blossom
Neither shall fruit be in the vines;
The labor of the olive may fail,
And the fields yield no meat,
The flocks may be cut off from the fold,
And there be no herd in the stalls,
Yet will I rejoice in the Lord,
I will joy in the God of my salvation.
Jehovah, the Lord, is my strength,
He maketh my feet like the hind's,
And will make me to walk upon my high places."

This remarkably beautiful prophecy, so full of moral earnestness and dramatic power, has carried in its own bosom its lessons. They need not be further drawn out. But in our own age, or indeed, in every age, we need to learn afresh the chief teachings in Habakkuk's message from heaven. The problems of sin, and of suffering, are the most momentus with which we have to deal. Why sin is permitted in the world, why the righteous suffer, and kindred questions are left unanswered, some lessons ring out clear and distinct.

First, God can be trusted. In all the perplexing moral problems that arise in the manifold experiences of men and nations, the Almighty is worthy of all confidence. His government is not hopelessly deranged even when it seems most so. His hand is on the helm. Many times He is compelled to say to those of his creatures who have lost confidence in moral order and would passionately fly into complaint and displeasure with God, just as Emerson says Nature would remark to some—"Why so hot my little man?" Or as Jehovah himself aforetime

said to His doubting people, "Be still, and know that I am God."

Not only so, but the very life of the righteous lies in his faith in the Almighty. Confidence in God is his only hope, his stay, his salvation. "The just shall live by his faith," 2:4. In contrast with the pride and arrogance of the Chaldean whose "soul is puffed up within him," and whose "dignity proceedeth from himself," the righteous ceasing from all confidence in his own strength relies wholly upon God. Turning from human assistance he seeks the divine power to save him from calamity and sin. The past faithfulness of God has begotten faith and steadfastness in his own soul. He can therefore afford to "rest in the day of trouble," being assured that his soul and God stand sure.

But the voice of Jehovah brought for the prophet another message. It is the lesson of the inherent weakness of sin. The Lord pointed out to Habakkuk the fact that, notwithstanding the apparent successes of the Chaldean by which he had made his "portion fat and his meat plenteous," destruction awaited him; that sin contains the very germs of its own dissolution, the pledge of its own undoing. The wicked man "hath sinned against his own soul," Chap. 2:10. "Woe! Woe! Woe!" is written upon every line of the sinful programme. God has set himself against wrong, even when he gives it reins. His very character is ample warrant that sin shall be overthrown; that when it is finished it will bring forth death.

"For right is right, and God is God,
An right the day must win;
To doubt would be disloyalty,
To falter would be sin."

God's moral government is found therefore not to be a chaos, simply because evil seems to be triumphant and shameless. God will at last overthrow sin and save those that trust in him.

What confidence should this give to those who would battle for the right, and against the wrong. Sin shall be destroyed and "the just shall live by faith." It was this word spoken to Habakkuk that became the central and sustaining thought of Paul's message, a gospel,which had to be preached in the midst of bitterest persecution. It was this that became the keynote to Luther's life and the Reformation which he instituted. It still brings us to the center of the gospel for a lost world. "The just shall live by faith."

IS JESUS CHRIST THE AUTHOR OF RELIGIOUS EXPERIENCE?

By President E. Y. MULLINS, D.D.,LL.D.

IT is gratifying to note the multiplication of books dealing with the theology of Christian experience. Three of the more notable of these will be employed as a basis for the discussion of the question propounded as the subject of this article. I refer to the work of the late Professor Stearns which appeared in 1890, that of Professor Foster which appeared in 1900, and that of Professor James, published in 1902.* The standpoint of Professor Stearns and that of Professor Foster are in their leading positions substantially the same, particularly as to the genesis and evidence of Christian experience. The analysis of experience is not the same with these writers, but the explanation and result are in general agreement in the two cases. They are theologians of the evangelical type who accept the New Testament records. They give comparatively little space to the discussion of critical questions as to date, authorship, and composition of the New Testament writings. One reason for this is that these questions are in great measure transcended in dealing with Christian experience. Professor James' point of view, while radically different at certain points from the above writers, is nevertheless an extremely interesting one. He marks a stage midway between agnosticism and Christianity, and his position

**Christian Life and Theology:* By F. H. Foster, Ph.D., D.D. F. H. Revell & Co.

The Evidence of Christian Experience: By L. F. Stearns, Professor of Theology in Bangor Theological Seminary. Chas. Scribner's Sons.

The Varieties of Religious Experience: By Wm. James, LL.D., etc. Longmans, Green & Co.

may be described as semi-Christian agnosticism. In view of the radical claims of the agnostic philosophy in recent times and of Professor James' well known adherence to empirical methods in science, his position as indicated here, unsatisfactory as it must be at many points to every man who loves and serves the Lord Jesus Christ, ought to be regarded as an advance towards Christianity.

To set these contrasted views over against each other will lead up to the subject of this article. Professor Stearns claims that Christ is the Author of Christian experience. He sets forth the radical nature of the change which conversion produces, pointing out how it affects the will, the intellect, and feelings. The power which works this change is from without and supernatural. Not only so, Christ is that supernatural power: "The work that has been wrought in the regenerate soul bears upon it the marks of Christ, and by them we recognize Him as its present and ever-living Author,"[1]

As Professor Foster's is the later work his view may be given a little more fully. In answer to the question, what makes a man a Christian, the ultimate thing is declared to be faith. But faith properly interpreted means the ultimate choice of duty as such.[2] Duty is here taken in the largest sense. On its human side this choice of duty is the new birth, and it bears four incontestable marks: (1) As the ultimate element of experience it is first known. (2) It is the same for everyone. (3) It is like every other choice except in the object chosen. (4) It is an altogether possible experience and deniable by the critic only in the sense that it does not occur. This ultimate fact of consciousness is, like other such facts, a fitting basis for a system of truth.

In answer to the question how does this holy choice arise, Professor Foster begins by showing that it is not from the world around us.[3] Nor does it arise from the

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[1] See Ch. IV. The Genesis of the Evidence, p. 144. [2] P. 19—. [3] P. 43ff.

man himself. It is mediated by other human agencies and by the "means of grace." A retrospect convinces the Christian of the existence of plan in his life. Thus he comes face to face with a Person, the result of whose influence in consciousness is holy action. The conclusion is then reached that this Person is infinite because the plan by which we are led to conversion implies control over all other events in the world. The facts of consciousness involved in this change are absolutely certain, and the fact of God as the cause is cetrain also in a secondary degree, as an inference from the primary facts.

But the choice of duty is not of duty in the abstract; it is the choice of Christ, who supplies the motives to the choice. (1) He ever urged duty upon men. (2) But it was not abstract or mere duty. It was love to God as Father. (3) Jesus constantly holds up sin and its consequences as a motive. (4) He is the Author of the motives which Christians about us urge upon us. (5) Jesus demanded belief in Himself, not merely in doctrines. This is His striking peculiarity. This alone explains the Christian type of piety. Belief in Christ is surrender to Christianity. Through Christ comes our highest views of God. God is identified with Christ's revelation of Him to Christians.[1]

From the foregoing very condensed summaries it is clear that Profs. Stearns and Foster both exalt Christ, as the Revealer of God to man, to the supreme place in religious experience. Professor Foster's conclusion is in substantial agreement with that of Professor Stearns that the work wrought in the regenerated heart bears upon it everywhere the "marks of Christ, and by them we recognize Him as its present and everliving Author."

Consider briefly, next, the view of Professor James. After a general survey of religous experience in detail

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[1] Ch. IV., p. 134ff.

Professor James reaches the following conclusions as to religion in general: (1)The visible world is part of a more spiritual universe from which it draws its chief significance. (2)Union or harmonious relation with that higher universe is our true end. (3) Prayer or inner communion with the spirit thereof, whether it be "God" or "Law," is a process wherein work is really done and spiritual energy flows in and produces effects psychological or material in the phenomenal world. (4) A new zest which adds itself like a gift to life, and takes the form either of lyrical enchantment or of appeal to earnestness and heroism. (5) An assurance of safety and a temper of peace, and love to others.[1]

The common nucleus of religious experience, according to Professor James, has two parts: (1) An uneasiness which is a sense of something wrong about us as we naturally stand. (2) The solution: a sense that we are saved from the wrongness by making the proper connection with the higher powers.[2] Prof. James claims that the above are the marks of all varieties of religious experience, whether Christian or non-Christian. He concludes also that there is an objective reality corresponding to the religious experience, a higher world with which, through the subconscious mind, we make connection. In particular it is the function of prayer to connect us with this higher spiritual world. He quotes with approval the following sentence from Brownell: "The influence of the Holy Spirit, exquisitely called the Comforter, is a matter of actual experience, as solid a reality as that of electro-magnetism." In some brief paragraphs Prof. James indicates the philosophic bearings of his views. He believes in the supernatural, which he describes as "crass," or "piecemeal," to distinguish it from the refined philosophic and idealistic supernaturalism of the day. He means by this a supernatural which

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[1] P. 485ff. [2] P. 508.

invades the normal cause of experience from without and changes its direction.[1]

As the reader has already discovered, there are a number of striking points of agreement between Professor James' explanation of religious experience and that given by Professors Stearns and Foster. But at this point Professor James suddenly calls a halt. He will allow no explicit account or accurate definition of the positive objective content of religious experience. "Here," says he, "overbeliefs begin." Idealistic, monistic, pantheistic, mystic, Vedantic explanations are given along with the Christian. Christians call it "God" or the "Holy Spirit" or "Christ." An infinite Being is not necessary, Professor James thinks, but only a larger being who can be trusted for the next step. Then he startles us by saying enough has not been said in favor of "pluralism," by which we seem to be left to infer that he means polytheism or something like it. This at least is a conceivable explanation, Professor James says. He does not, however, so much undertake to defend it, as to set it forth as a means of keeping the discussion of religious experience "within proper bounds."[2]

Observe now the points of agreement between the writers whose views have been outlined. There is no dispute as to the reality of religious experience; none as to the real moral transformation wrought by such experience; and none as to the question whether or not that transforming power is exterior to and above man. All agree on these points. All admit the supernatural. The real point at issue relates to the nature of this supernatural power. Professors Stearns and Foster argue from the effects produced in Christian experience back to Christ as the cause. It is the cosmological and teleological arguments transferred, so to speak, from the

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[1] Page 520. [2] P. 526.

world without to the world within. Christian believers, at least, will have little difficulty in accepting their conclusions. These writers do not discuss Professor James' position, whose book was published subsequently to theirs. Neither does Professor James seek in any explicit manner to meet the views of Professors Stearns and Foster. His standpoint and method are those of empirical science. His conclusions will doubtless commend themselves to men of a positivistic bias in science and philosophy, along with a bias also against the positive claims of Christianity. Professor James' position is a distinct challenge to the Christian believer's explanation of his own religious experience. It is denied that there is conclusive evidence that Christ is the author of that experience. It is pertinent, therefore, to consider this question further and somewhat with reference to the point of view adopted by Professor James.

It is proper to note before proceeding that the position of Professor James does not seem to be that of radical agnosticism,which denies the capacity of the human mind to attain to more than knowledge of phenomena. For he suggests a possible alternative explanation of religious experience in contradistinction to the Christian, in his "pluralistic" or polytheistic theory. In his theory of knowledge he seems to be a realist, but an unusually stubborn one, especially when estimating the significance and value of the facts and causes of the religious life.

1. Notice, in the first place, then, Christ's claim and His definition of religious experience. His claim is to the allegiance of all men to Himself, as the Revealer of God. "Come unto me all ye that labor and are heavy laden. * * * Take my yoke upon you and learn of me." He proclaims Himself as the future judge of all men. (Matt. 25:31-46.) His invitation and command were everywhere and always "Follow me." (Matt. 19:21.) Again, an analysis of religious experience as set forth in His words shows that He defined that experience in

terms of Himself. (*a*) Its *conditon* was *faith in Him.* "He that believeth on the Son hath eternal life; he that obeyeth not the Son shall not see life. (Jno. 3:36. See also Matt. 18 :5, 6. (*b*) In *its inner structural law.* That law was conformity to Christ Himself in every detail of conduct, and as the highest ideal. "If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you." (Jno. 15:7.) "I am the vine, ye are the branches. He that abideth in me and I in him, the same beareth much fruit." (Jno. 15:5.) This is echoed in the experience of Paul: "To me to live is Christ" (Phil. 1:21). (*c*) In its *organic social law.* A religious society, viz., the church, is to find its bond of unity in Him. After Peters' great confession His words were: "Thou art Peter, and upon this rock I will build my church. (Matt. 16:18.) Apart from the controversies as to the meaning of this passage, it is clear that personal faith in Christ was an essential element in the social organism of Christianity, the church. (*d*) In its *historical development* amid opposition. "In the world ye have tribulation: but be of good cheer; I have overcome the world." (Jno. 16:33. (*e*) In its gradual development and *ultimate triumph.* Here also He is its law and its life. (Matt. 28:19,20.)

The proof texts in support of the above points might be indefinitely multiplied. It is not deemed necessary to do so. Nothing is clearer from the records in the synoptic Gospels, as well as from the Gospel of John, than that Jesus set forth religious experience at all points in terms of Himself. He was the medium through which life is to flow from God to men. The human consciousness in all its spiritual activities and strivings is to move around Himself as its great structural Idea and Law. He is the mould which is to give shape and form to religious experience when perfected as an ideal.

2. Observe, in the next place, that the facts of Christian experience during the centuries since Christ are in

accord with Christ's analysis and definition of that experience. It is not denied that there have been many variations from the type; that a degenerate form of the experience has often prevailed. The contention is that the original type has survived in spite of perversions and regressive development. The confessions and recorded experiences of saints of all ages contain all the typical marks of the experience as Christ defined it. Improvement in religious experience and moral excellence among Christians has always been marked by a return to this type of experience. Living men and women without number to-day bear witness to the conformity in all essential respects of their own experience to the archetypal form given to the world in the words of Christ. The form of the product two thousand years after the creation of the mould exactly fits the mould.

It may be objected at this point, in harmony with a prevailing view, that the mould of modern Christian experience is derived not from Christ, but from Paul. It is claimed that Paul has dominated the Christian centuries, and that we are but now seeking to return to Jesus. But this position is more difficult to maintain than the other. For in that case it is necessary to explain how Paul has succeeded in impressing the Christian centuries so completely with his own religious consciousness, while he himself was under a delusion. The one dominating conviction of Paul was that Christ was the Creator of his religious experience. His moral transformation at every stage was conceived and expressed in terms of Christ. "I have been crucified with Christ, yet I live; and yet no longer I,but Christ liveth in me. (Gal.2:20.) He delighted in calling himself the slave of Christ. "When it pleased God to reveal His Son in me" (Gal. 1:16) were his own words in explanation of the total change in his life. Professor James does not admit the objective appearance of Christ to Paul on the road to Damascus. But he fails to

show how Paul's subjective experience moved so passionately and consistently always in the sphere of Christ's Person. In particular does he fail to show how this delusion as to the origin of his own experience as promulgated by Paul has so appealed to the imagination of the race that today it operates in full force to produce like experiences on a larger scale than ever before. There is but one way to account for Paul's influence in the history of Christian experience, and that is his conformity to the type of experience created by Jesus Himself. He was the first of the great interpreters of that experience. His writings are the oldest group of New Testament documents. Those who came after took no issue with him because in him they recognized, within the limits of Paul's message and experience, the reproduction of the mind of Christ. It needs to be recognized as has not been done that the fundamental bond of unity between the writings of Paul and the Gospels is the bond of Christian experience. The Gospels contain in their recorded teachings of Jesus the experimental type to which Paul's religious life completely conformed. There were personal elements and points of view, as in every experience, but in its essentials it corresponded to the outline as given above. The Person of Christ was its center.

3. But a further question arises. Granting that Christ is the creator of the *form* of Christian experience, is He also the creator of the contents? Does He not merely define, but does He also produce Christian experience? May He not have been a genius of rare insight into the human heart, like Buddha and Mohammed, and have simply directed the course of experience which would have taken place in other forms without Him?

The answer to the above objection is to be found, in part at least, in the *success* of the *evangelistic apparatus* of *Christianity.* Christian evangelism means the following: (a) The winning of men to the religious life by

preaching. (b) The preaching of a set of truths all of which are connected with Christ. The motives and appeals of successful evangelism Christ supplies, and the end in view is always faith in Him. (c) The production of immediate results in the conversion of men. (d) The permanence of the moral results thus attained is the test of the reality of the moral transformation effected in conversion. Now it is a fact, beyond question, that from Pentecost to the present moment the evangelistic apparatus of Christianity has worked successfully. Not only so. The striking fact in all that evangelism has been that where the idea of personal relation to Christ as Lord and Redeemer has been omitted from it evangelism has failed. The moral transformation does not take place. Christian history is rich in material to sustain this point, that the personal Christ is the heart of successful Christian evangelism. Harnack, in his recent history of early Christian missions, in Book III., chapter 3, gives this as a characteristic mark of the evangelism of the early centuries.* Indeed, Harnack constantly shows in various ways in this book that the preaching of the personal Christ was the heart of the power of early evangelism.

So of other writers. Forms of Christianity which ceased to preach Christ began to wane. The early Socianian movement is an example. Roman Catholic missionaries prior to the Reformation usually preached a Gospel vitalized by this supreme element, the need of faith in Christ as Savior from sin. After the Reformation, Jesuit missionaries in many instances preached an ecclesiasticism instead of Christ, as, for example, in Africa and China. Scarcely a trace of that early work can be found there to-day.

Note now the argument. Evangelism with a given element always produces a given result. Evangelism with-

* Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten.

out that element always fails. Where Christ is preached as the object of faith and Producer of Christian experience men are regenerated. Where this element is omitted men are left helpless. It is a proof based on what is known in inductive logic as the method of "concomitant variations." Where one phenomenon always varies with the variation of another the two are causally connected. If the mercury in the thermometer uniformly rises as the surrounding temperature rises, and falls as it falls, the two are connected as cause and effect. In Christian evangelism men rise in the scale of moral being in proportion as the heat and power of the personal Christ is brought to bear upon them.

Now suppose we concede for the moment that in its essence conversion is simply the permanent choice of duty as such, apart from Christ (Foster); or that it is the beginning of communion with the Oversoul, or the eternal world of spirit, or the higher powers (James), how comes it that every evangelism which leaves out the Person of Christ fails, however much it may insist on duty as such, or upon the need of communion with God? Who is this Christ that He should thus dominate the race and project Himself into its moral struggles? Fairbairn says there are two ways of getting rid of Christ. One is by a critical analysis which destroys the claim of the literary records, the Gospels and epistles of the New Testament. The other is by a dialectical analysis which undermines confidence in the dogmatic decisions of the early Christian centuries by showing the absurdity of the attempts to define Him as a divine being. But when both these processes have been completed there stands Christ in His unique place as the Lord of Christian history.[1] Analysis cannot touch him as the great insistent fact of the Christian consciousness, as real to-day as in Paul's day. No other religious teacher ever claimed or attained a place so

[1] Philosophy of the Christian Religion, p. 8ff.

unique and personal in the inner experience of his disciples as Jesus.

4. Now the success which attends the preaching of this Christian norm or experiential ideal in evangelism can be rationally accounted for. A divine Person who reveals the true religious ideal of the race, and who has power to impart the moral energy necessary to realize the ideal—this is the explanation. If you were to reason *a posteriori,* from the effect back to the cause, you would be compelled to reach a conclusion which would involve the elements of the Christian view or explanation of the case. The effects exactly match the cause, and the cause raises exactly the expectations realized in the effects. One of the anecdotes which used to be current about the boy George Washington was that which related his surprise when one morning he found his name spelled out by the growing plants in a garden bed. To the untutored mind of the boy it might have seemed as if magic had been at work, but the phenomenon was simple enough when explained by the father. For the forces necessary to produce the result were easily controlled to that end. Now, if Washington had predicted that for two thousand years afterwards that same name should appear in the garden beds of mankind, and have coupled with this prediction another, viz., that the presence of that name in clear outline in any garden would alone keep the other beds therein free from noxious weeds; and if this prediction had been fulfilled, the conclusion would be inevitable that Washington in some way controlled the secret forces of nature, was in alliance with the cosmos, and that in a manner above all ordinary human forms of such power. But Jesus Christ has done a far greater thing. He is writing His name spiritually upon thousands of lives to-day, and that name alone has succeeded in keeping man's spiritual garden clean.

Here, then, are definite effects in religious experience and character, of the highest moral excellence, definitely

associated with the name and power of Christ. They cannot be explained by a wholly indefinite cause. The Christian hypothesis allows for all these facts; that of Professor James comes far short of an explanation.

5. The Christian norm of experience not only gives a rational account of itself, but it can rationally account for the failure of other forms of religious evangelism. The latter fail of equal results because they do not have either an ideal as high or a power whereby its ideal can be realized. It is the union of both elements which constitutes the final test. The divine power at work in Christian experience succeeds so well as compared with other forms of religious experience, first, because it is personal and divine, and, second, because it articulates itself in a manner so rational with all that is strongest and highest in man's nature. Compared with Buddhism, for example, the Christian ideal has all the strength of optimism as compared with pessimism. The Buddhist ideal is extinction of personal life. It is directly against all normal instincts in man in its encouragement of the love of non-being. Christianity fosters the love of being and the most definite hope of individual life after death. The resurrection of the Author of the experience is its firm guarantee on this point. The arrested development of the life and civilization of the peoples where the Bhudda has had sway, in contrast with the expansive life of Christian civilization which we see to-day, is not surprising in view of the causes at work.

Again, the strength of the Christian type of experience as compared with others is the strength of intellectual confidence as compared with the weakness of doubt. The psychic results of this temper of confidence appear in evangelism, as above shown. They also appear in history in its aggressive energy, in its progressive ascendency through the centuries, and also in the fact that no rival system of philosophic or religious thought has appeared which has succeeded long in disputing its ascendency.

They have all had to make terms with it finally, in some form or other. This confidence has increased with the passing centuries. The individual believer of to-day is backed in his clear note of conviction by a line of confessors running back to the first generation of disciples. The vagueness of the reference of religious experience merely to the "higher powers," indefinite and impersonal, whether law, or force, or many gods, which Professor James advocates, has long ago been tried and found wanting. The Greek philosophers reached that stage and came almost to despair, expressing the hope that some one would come with a "sure word" from the "higher powers."

6. The above considerations lead to this further statement, viz., that Jesus Christ as the religious norm or mould of the race has proven effective because the human consciousness has found in it the religious finality. It is in this respect like all the great insights and discoveries which men of genius have made from the beginning, although lifted far above them in other respects. Aristotle teaches the world logic to-day because in his development of the syllogism he conformed to the laws of thought and the eternal structure of man's mind. His work cannot be transcended for the reason that it involves principles as elemental and permanent as the constitution of the human mind itself. Syllogistic reasoning is based on rational ultimates. In like manner, the Christian norm of religious experience has won its position. It is final for all who have experimentally accepted it. To them it is inconceivable that it should ever be transcended. The reason is that it embraces every essential moral and religious fact known to religious experience. No moral excellence can be thought of which is not contained in it. It provides for the guilty conscience and rationalizes forgiveness in its doctrine of atonement. It provides for the renewal of the soul and the necessary moral dynamic in its doctrine of regenera-

tion; and for its progressive development by conformity to the highest moral ideal known to the race, Christ Himself. It provides for communion and fellowship with the eternal world through Christ, the Revealer of the Father. This chief demand of Professor James' theory (communion with the higher powers) is more than met in the Christian view. Besides, this Christian norm works in practical life. All classes and conditions of men respond to it and are transformed by it. Professor James' conception of religious experience is essentially philosophic and esoteric. A few cultivated and highly trained intellects might conceivably thrive in a moderate degree upon it. Not so the masses of men. It has affinities at certain points with speculative Buddhism. But popular Buddhism never attained to the higher forms of that religion.

As above outlined, the Christian norm of religious experience can be intellectually vindicated to the candid inquirer and student of experience. As a theory or scientific hypothesis it accounts for all the facts. But when it becomes personal experience and men feel its power the certainty becomes absolute. For one thing, it is the certainty of contrast with past conditions. Professor Fiske has written very suggestively on contrast as a law of consciousness, and basis for all knowledge. It is the basis of all musical or other artistic effects. "If any man is in Christ * * * the old things are passed away, behold they are become new," is the Christian law of contrast which begets certainty. (2 Cor. 5:17.) This certainty is confirmed by successive stages in the growth of Christian experience. The progressive fitting in of details into the general ideal and plan of the life in Christ and trust in the Father adds to the strength of the certainty. Thought supplements feeling. The later stages confirm and correct the earlier. The eccentricities are detected and allowance is made for them. The incidentals are seen in

relation to the essentials of the Christian life. The common experience of other Christian believers with its uniform and consistent *rationale* contributes to the certainty. This is reinforced by the historic testimony of believers in the past. Finally, the present direct relation to the Personal living Christ, the Author of the experience, finds explanation and confirmation at every point in the New Testament records of early Christian experience, and these in turn rest directly upon the words of the historic Christ.

AN ANALYSIS OF THE SERMON ON THE MOUNT.

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THIS paper does not undertake to give an exposition. It simply ventures an analysis with such remarks as seem necessary to make clear the grounds on which it rests.

A. As introductory to the analysis, attention must briefly be called to

THE SETTING.

Spurgeon has given his volume on Matthew the title "The Gospel of the Kingdom." The title is not inappropriate. There can be little doubt that Matthew's purpose is to show that Jesus of Nazareth is the promised Messiah—the one anointed to be King of the true Israel.

Everything in the book is in harmony with such a purpose. The Lord's lineage is traced back to David and Abraham. He is the royal Babe—the born King of the Jews. Prophecy fulfilled and miracle manifested attested Him as the long-expected One. The Baptist is but His herald, preparing the way for His royal progress. Anointed by the Spirit, tested and found worthy of spiritual Kingship, He comes forth in authority and power, proclaiming the great fact that the Kingdom stands near. The Sermon on the Mount is the King's platform, the formal proclamation of the nature and principles of that Kingdom of which He invites men to become subjects. Its spirit is illustrated, and His credentials presented in the miracles of the next two chapters. On that basis appeal is made to the nation in the tenth chapter, and their varied response is indicated in chapters xi. and xii. The sifting has begun, and now to the multitudes the

fortunes of the Kingdom are set forth in the parables of chapter xiii., which, in turn, are illustrated in the series of concrete examples given in xiv: 1—xiv:20.

Then comes the announcement of the staggering paradox of the Kingdom that the King must die. His way to the throne is by the cross and the tomb. The rest of the Gospel tells how the strange announcement became fact. The King dies, but rises again, and in His resurrection becomes actually clothed with all authority and invested with universal Kingship. As such He commissions His followers to go and disciple the nations to His Kingdom and bring them under His sway.

It is in this Gospel that we have the fullest account of the Sermon on the Mount, and it must be regarded as the Lord's most complete statement of the nature of His Kingdom. This brings us to

B. THE ANALYSIS.

THEME: THE NATURE OF THE KINGDOM OF HEAVEN. This is unfolded under two main heads, the character demanded and the laws or principles that govern it.

I. THE STANDARD OF CHARACTER IN THE KINGDOM IS GODLIKE PERFECTION. V. 3-48.

1. It is described in its progress and experiences, in the beatitudes. vv. 3-12.

(1) First, in its early weakness, vv. 3-6. Hatch, in his "Essays in Biblical Greek," tells us that the terms here employed (πτωχοὶ, πενθοῦντες, πραεῖς) were commonly used to describe the *fellahin* of the East, the poor suffering multitudes out of whom all spirit had been crushed by the relentless oppression of the rich and ruling classes. In this natural condition of the lowest classes of the population Jesus sees an illustration of the conscious spiritual condition of all who have just entered the Kingdom. Personally they feel themselves to be spiritually bankrupt. That Jesus is thinking of spiritual poverty is made clear by the addition of "in spirit" (v. 3)

and the fact that their hunger and thirst are for righteousness (v. 7). This is not contradicted by Luke (vi.20f), where, though these qualifications are not introduced, yet the form of the statement, which is in the second person and addressed especially to the disciples, is probably intended to convey the same thought. A sense of spiritual bankruptcy is accompanied by sorrow, meekness and hunger for righteousness.

(2) Second, in its later strength (vv. 7-12). The three characterizations (vv. 7-9) are really phases of the righteousness with which the hungering are filled, and vv. 10-12 tell of the persecution which such active godliness is sure to meet.

2. *Its worth to the world.* vv. 13-16. The members of the Kingdom are:

(1) As salt—saving the world from corruption, v. 13.

(2) As light—to give light to men and bring glory to the Father, vv. 14-16.

3. *Its relation to that demanded under the law—it completes the latter.* vv. 17-47.

(1) This is stated expressly in vv. 17-20. The opening words ("think not") indicate that Jesus has in mind the suspicion, and possibly charge, already afloat that He was loosening the bonds of morality. That He utterly disclaims. The law's demands are not to be abolished but fulfilled, actualized; not lowered, but carried higher, even to perfection. The righteousness of the Kingdom must far exceed the prevalent standard of the Scribes and Pharisees. The body of truth revealed in the law and the prophets is likened to a temple slowly rising through the centuries under the hand of God. As yet, indeed, the building was imperfect, but the imperfection was that of incompleteness, not of error. As far as it had gone, it was well and truly built. It was holy and just and good. He came not to pull it down, but to complete it. Thus Jesus recognizes in the Old Testament progress and incompleteness,

and yet such perfection in plan and in workmanship, as far as it went, that He has nothing to undo. He has only to carry it on to completion on the same lines. He finishes the walls and roofs it in. The representation is instructive in both directions. For just as surely as Jesus recognizes the incompleteness of law and prophets, so surely does He claim completeness and finality for His own teaching.

In v. 18 He is thinking of "the law and the prophets" as they were given by God; in vv. 19 and 20 there is an easy and natural transition to these as they were taught by the religious leaders of the day and understood by those whom He was addressing.

(2) In vv. 21-47 we have a series of illustrations—in all of which we are taught how He completes the law. It amounts to this: The common conceptions made religion an external matter; Jesus makes it a matter of the heart. They judged words and deeds; He, the thought, desire, motive.

We need not wonder that they fell into this crass externalism. The law's ideal was all right; but the ideal was too high to be incorporated in workable civil enactments. Accordingly Moses, in legislating for the nation, made such laws as the people might be expected to keep. They were not always ideal, but the best practicable, as witness that about divorce. Moreover, national administration of justice, both then and now, takes cognizance only of outward acts. The result—the fatal mistake of Judaism—was that they allowed the necessary externalism of national law to lead them into externalism in their whole conception of the nature of religion and of individual duty. Elaborate ritual was substituted for purity of heart, the tithing of mint and anise and cummin for judgment, mercy and faith.

The other main feature of these illustrations is that the laws given to Israel, while confessedly imperfect, were always a step in the right direction. The details are

given most clearly and satisfactorily in the Commentary by Dr. Broadus.

4. *Summary—the character demanded in the Kingdom is one of Godlike perfection.* v. 48

The children of the Kingdom are to be perfect as their Heavenly Father. That this verse is intended to summarize the teaching of the whole chapter is not only suggested by the nature of the thought, but expressly indicated by the particle οὖν.

II. The Laws of the Kingdom. vi:1—vii:12.

These laws are not external regulations, but, rather, in accordance with the nature of the Kingdom as already described, living principles. A regulation is rigid, inelastic, incapable of fitting itself to all the facts, and, therefore, often unjust; a principle adjusts itself to all the sinuosities of our varied experience and rules in righteousness. A regulation calls always for the same actions; a principle may command, at one time, an action which, at another, it forbids. These two principles of the Kingdom cover all our life, inner as well as outer.

1 *The First Law: God's supremacy, as the Father-King, must be absolute.* vi:1-34.

The material of the chapter naturally falls into two divisions:

(1) Everything must be done to please Him, vv. 1-18.

Even acts that are commonly regarded as acts of true religion have no religious value unless they are done with this motive.

The injunction is stated in general terms, though negatively in v. 1.

It is then illustrated from what the Jews regarded as the great phases of religious life—almsgiving (vv. 2-4), prayer (vv. 5-13) and fasting (vv. 16-18)

Every man who fairly faces the demands of this first great law of the Kingdom confronts what seems to him a serious difficulty. It looks as if obedience to such a sweeping law as that would involve, under present con-

ditions, the utter loss of what is most highly prized. To meet this difficulty and encourage us to the great surrender to God, Jesus adds:

(2) We must trust Him to care for us, vv. 19-30. We are urged and encouraged to do so by

a The contrast between earthly and heavenly treasure, vv. 19 and 20;

b The manifest impossibility of a divided allegiance, vv. 21-24.

c Our Father's care for the birds and flowers, vv. 25-30. The force and beauty of the last thought are much lessened by the unhappy translation of the middle (περιεβάλετο) as if it were passive. The exact point is that not even Solomon in all his glory—with all the opportunity furnished by wealth, power and cultured taste—could care for himself as well as our Heavenly Father cares for the flowers. Since, therefore, He pledges Himself to care for His children, we need fear no consequences of utter surrender to His will.

(3) Summary, vv. 31-34. The two points—pleasing and trusting—are briefly summarized in the command and promise of v. 33; the other verses summarize what has been said by way of encouragement to dismiss worry and exercise trust.

2. *The Second Law: We must do to our fellow men what we would they should do to us.* vii:1-12.

This section has caused the commentators no little trouble. The thoughts seem to be thrown together like pearls in a heap. Especially has difficulty been felt with the insertion of the passage on prayer.

The hint for the analysis here given was found in the οὖν of v. 12, which suggested that v. 12 is related to the whole paragraph just as V:48 is to that chapter and vi:31-34 to chapter vi. The whole paragraph must be read in the light of that fact. The twelfth verse states the law; the rest of the paragraph prepares the way for it. The analysis then will stand:

(1) Be not unkindly critical—a mark of blind and foolish selfishness, vv. 1-5.

(2) But be wisely discriminating—which you must be if you are to be wise in helping others, v. 6.

This is no easy task, and may well make one feel his inability to come up to the standard. Yet these injunctions are negative. He is just about to state the positive law of conduct toward our fellow-men. He knows how impossible this law, with all its sweeping demands, will seem to the human heart, beset, as it is, with selfishness. Accordingly, before stating the law, He turns their thought to the source of help and reminds them that

(3) Prayer will secure the needed grace, vv. 7-14. The section closes with

(4) The law stated—summarized in the golden rule, v. 12.

III Warnings. vii:13-27.

Having explained the nature and principles of His Kingdom, the Saviour closes His discourse with two solemn warnings.

1. *Against the great danger of going to destruction,* vv. 13-23.

The danger is great because

(1) The way of life and the entrance to it are narrow, and few find it, vv. 13,14.

(2) False prophets mislead, vv. 15-23. Verses 21-23 represent them as those who say and do not, and form an easy transition to the second warning:

2. *Against the temptation to be content with hearing and not doing,* vv. 24-27.

Though closely related to the verses immediately preceding, yet this is a distinct warning to those who have heard these words of the Kingdom, not to be content with anything short of actually living the life of the Kingdom.

C. Some General Observations.

The following remarks are added because of their gen-

eral bearing on the justness of the conception of the sermon that underlies the foregoing analysis:

1. *The Persons Addressed.* The opening verses of Chapter V. show clearly enough that the sermon was addressed primarily to the disciples. This is borne out by the still more explicit language of Luke vi:20ff., and by such passages as V:13-16. Everything in the two main divisions as given above should be expounded in the light of that fact. Forgetfulness of this is responsible for much loose interpretation. For example, to adduce the Lord's prayer or any other part of the sermon in support of the doctrine of the Universal Fatherhood of God is unwarrantable. The "our" of vi:9 includes only disciples. The "ye" (vi:9) is emphatic, and excludes the world. The disciple is by it directly contrasted with the hypocrite and the heathen. Indeed, the word excludes Jesus Himself with equal unmistakableness. We are never bracketed with Him under the word "our" in relation to the Father. His is a unique Sonship. See how He guards it in John xx. 17: "My Father and your Father."

On the other hand, it is also clear from vii:28f. that the multitudes were listening and Jesus could scarcely ignore their presence. He knows that they hear Him as He expounds to the disciples the nature of His Kingdom. Having finished that exposition, He seems to have turned to the multitudes and to have addressed to them the warning words of vv. 13-23.

The closing warning (vv. 24-27) seems to have been addressed to all—disciples and multitude alike.

2. It will be observed that *the laws of the Kingdom as given above are practically identical with Christ's summary of the two tables of the law, as recorded in Mark xii:28ff.*

3. *Jesus is speaking of the Kingdom and the demands it makes upon us here and now.* His disciples are in the midst of sinful conditions and suffer persecution. They are the salt of the earth and the light of the world. They

need daily bread and daily forgiveness. They are in danger of laying up treasure upon earth rather than in heaven, of being censorious of others and blind to their own defects. And there is still opportunity to enter the Kingdom.

It will not do, therefore, to relegate to some happy future the obligations implied in e.g. chapter V. vv. 39–42, as is sometimes done, in the conviction that such a course as v. 42 prescribes would be safe only in the millennium, but would involve bankruptcy under present conditions! Such a view, with the ultra literal interpretation that accompanies it, betrays an utter misconception of the whole spirit of the sermon, and confuses the principles which Jesus is laying down with the very sort of rules which Pharisees taught and Jesus repudiates. These principles are binding upon every disciple here and now. We may, and do, come short. But that, instead of being an excuse for lowering the standard, is a reason for pressing on the more strenuously toward the perfection that will yet be ours (v. 48). At the same time, the future tense in this verse and the prayer of vi:10 both glance at the future and recognize the fact that the realization of the Kingdom in its full perfection is as yet in the future—something for which we should pray and toward which we should look with gladness.

4. *The Sermon on the Mount is law rather than Gospel.* It is the fullest utterance—the completion of the law. It holds up before us our whole duty—the great central duties of obedience to, and trust in, God Himself. But how we can succeed in doing so, or how God can justly forgive our sin, is not here explained. That explanation is the gospel, the end of good living. The best the sermon on the mount has for a man is the best that law has for him, and that is shown in the seventh chapter of Romans. In the third and eighth chapters of Romans we have the gospel—the third tells how, on the simple con-

dition of faith, God can justly forgive our sin; the eighth how He, by the Spirit, enables us to live a holy life.

Still, it is important to note that just as a man may hear the gospel and yet not be saved because he does not trust, so, if any man trusts he is saved even though he may not understand the Gospel. The disciples at this time were probably in that position. They believed in Jesus personally, and they are, therefore, in His Kingdom and saved. But the atoning death of Jesus, which is always the divine ground of forgiveness, they understood not as yet. To all such the knowledge of the Gospel will bring relief, joy, motive power and the conscious appropriation of the Spirit.

One word more. Jesus commands men to enter the Kingdom. Does He tell them how? In one way we may answer yes—when He bids them surrender and trust. But does He explain how men come to the point of surrender? I think not. It is at best only inference. But inference there may be. For the opening verses tell of the soul's feelings the moment it entered the Kingdom—a feeling of conscious spiritual bankruptcy. That suggests that such a condition is the one thing that will enable it to enter. To produce such a condition is the purpose of law and of this sermon as the climax of law. The law is our schoolmaster to bring us to Christ. Only when it has convicted us of sin and helplessness will we surrender to Christ. And, on the other side, there is nothing like the facts of the Gospel to awaken that faith in Him which will make surrender possible.

THE TWENTIETH-CENTURY SUNDAY SCHOOL—ITS ORGANIZATION.

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[An address delivered to the Faculty and Students of the Southern Baptist Theological Seminary.]

LET us consider the organization of the Sunday-school. The subject has been greatly emphasized in these late years. Given the Book and the man, and organization naturally follows. And yet organization, at its best, is dependent upon the spirit which generates and moves it. When God created man from the dust—a marvel of possibilities—there was neither word, nor look, nor movement, until he breathed into his new creature the "breath of life."

Some of you will face the problem of the small church and Sunday-school where much organization is impossible and unnecessary. A mere handful must do the work. On such fields success depends, humanly speaking, almost entirely upon the pastor. Often he must be superintendent, teacher and solicitor, being in himself largely the center of intelligence, inspiration and power. Yet such work has its advantages not to be undervalued. The choicest fruit in the market is hand picked. The time and conditions favor close, personal acquaintance, helpful attentions impossible to the pastor of a large church. The intelligence, earnestness, piety and tact of the pastor will, little by litttle, attract sympathizers and helpers. The beginnings may be small; but good sense, hard work and spiritual courage will win out. Some of the best churches I have known sprang from such beginnings. "Despise not the day of small things." To make a desert place bud and blossom is to have

worked with God. I love the small churches. It was in one of them that I was reconciled to God and later was called unto the ministry of our Lord. To that brave, loving pastor I owe more than to any other minister I have known. There was little organization: he was the center of it all, under God. I beg of you not to undervalue the importance and dignity of such work, for in fields like these many of the stalwart laymen of our larger churches were converted and trained, and from such churches many of our foremost pastors have come. They have been, like the unrecognized but unfailing springs far up on the mountain side, sending their waters to enrich the plains below. Honored is the man who thus, in close touch with Nature and his fellows, ministers the word of life, gathering the little ones of the kingdom and shepherding them until they are good soldiers of the cross. In these days of fever and haste, when beginnings are often lost in endings, it is well to recall the words of the great Teacher carefully and reverently, when he said, "The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field;" for after all, the lines of life have not been changed, and history is repeating itself in you and me with slight alterations in face, date and locality. Life and character are made or unmade much as they were two thousand years ago. It is the simple work of sowing the "mustard seed." I pray you to remember that he who cares for the day of small things has pre-empted all the days that follow. No great life or achievement comes by chance. Back of it somewhere will be found the mustard sower. I quite envy you who are to spend the opening years of your ministry in the blessed, quiet fields of the country, with time for meditation and prayer, large opportunities for study, ample place for cultivating your few parishoners in a reasonable way, and so helping to shape the thought and life of the future in great fields far beyond. Accept the trust as no mean gift of God.

It is in the larger churches and Sunday-schools that the matter of organization becomes of vital importance. How can the workers be best combined and utilized? Experience has demonstrated that it is possible to bring them into such common purpose and endeavor as to generate both inspiration and strength. That is a remarkable transformation in which the awkward, unpromising squads of recruits become the disciplined and effective regiment of the army.

Greater by far are the possibilities of Christian organization and training. After considerable observation, I am persuaded that we are yet in the beginnings of this work. The latent forces in our churches and Sunday-schools are simply tremendous. To bring these forth in harmony, activity and power is the pastor's work and duty.

THE SUPERINTENDENT.

The man next to the pastor in efficiency ought to be the Sunday-school superintendent. He is not easy to find. The ideal man would combine quick, spiritual sympathy with the work; intellectual capacity to grasp its great importance; executive ability, with abounding love, tact and enthusiasm. He should be chosen because of his present and prospective capacity for service. He should be the close friend of the pastor and in sympathy with his administration. Take time to conduct the school yourself, if necessary, until you have found the best man within your possible reach. Search for him as for a priceless treasure. Once found he will be to you a tower of strength. It is desirable that he should be "apt to teach," so that he may conduct your teachers' meeting; but I have known some efficient superintendents whose gifts were largely along other lines. Many a superintendent has found and won helpers who were his superiors in the mere matter of teaching. Get the man who has power "to bring things to pass." The finding and

winning of such a man is the first and greatest step in the organization of the school. The same careful attention should be given to the selection of all officers, and especially the heads of departments. Success in this work guarantees the life and growth of the organization. Spirituality, intelligence, enthusiasm, tact, work, under God, will win in any community. I shall carry throughout my life a deep sense of obligation to the noble, efficient Christian men and women who have contributed so largely to any success attending our own school work.

THE SELECTION OF TEACHERS.

The selection of proper teachers for the Sunday-school is a matter of the greatest importance. Here as elsewhere the spiritual life is the first consideration; then knowledge of the fundamental truths of the Bible, some aptness to teach, and love of children. A proper teacher is always the assurance of a prosperous class. The selection cannot be too carefully made. The spiritual, intellectual and social enthusiasm of the school depends largely on the teacher. Better a few large classes well taught than many poorly taught. The crying need of our schools today is for better teachers. The grade of work must be improved if we are to command the intellectual respect of the communities in which we do our work. I urge you, therefore, to a kindly, persistent endeavor to enlist for the service the best men and women of the church. It will greatly dignify the entire undertaking if such are connected actively with the school. It will be a wise investment of your time to cultivate the lawyer, the judge, the banker, the physician, the business man, until he is brought to recognize the dignity and promise of the Sunday-school and puts himself heartily into it. Ask God to give you these men. Watch your opportunities. Win them one by one. We *must* have our most efficient people in this work if we are to realize our possibilities.

GRADING.

The proper separation of the Sunday-school classes into grades is a division necessary for the best work. In the main, the same general principles that apply to grading in our public schools will apply with equal force to the Sunday-school. Whenever it is possible, separate rooms should be provided for each grade, with a large part of their own opening and closing exercises. In our own school the method of grading is as follows:

Home Department—Those who cannot attend Sunday-school.

Kindergarten—Children under day-school age.

Primary—First to third grade in day school.

Intermediate—Fourth to sixth grade in day school.

Junior—Seventh grade in day school to eighteen years of age.

Adult—Eighteen years of age and upward.

GRADUATION.

In the ideal school graduation from a department would be on examination indicating attainment. Toward this ideal I think we should strive, but remembering that there are other considerations entering in. The class ties are often so strong that to separate the membership purely on such a basis would be to alienate and lose some. Age enters somewhat into the matter. In the lower departments of many schools great difficulty has arisen because of attachment to the superintendent, teacher and location. This may be obviated by the introduction and commendation of the new superintendent and the cultivation of the scholars' acquaintance some time before the date of graduation, placing all possible emphasis on the unity of the school. The wisdom of transferring the teacher with the class must be taken into consideration, first, as to the ability to teach equally well in the higher department, and, secondly, the hold the teacher has on the class. It must be remembered that

some teachers have special fitness for certain grades. There should be a cordial recognition and welcome of the graduating classes to the departments into which they come on the part of the new superintendent. First impressions are strong, and the entrance should be made bright and cordial. A little careful thought and tact will make the transfer pleasant and helpful.

CLASS ORGANIZATION.

In the larger and older classes an organization often proves helpful. A president, vice president, secretary, treasurer, committee on strangers, and committee on the sick are desirable. A large class of young men, numbering more than two hundred, in our own school thus states its objects: "First, to advance the interests of the class; second, to increase the mutual acquaintance of its members; third, to promote among them a higher Christian life; fourth, to afford them material assistance when necessary." This class holds regular monthly meetings for the transaction of all business affairs and the cultivation of acquaintance; has an annual banquet, an annual concert; and disburses several hundred dollars yearly. In a word, it is a center of spiritual inspiration and power among our young men. Under a skillful teacher and leader, much enthusiasm and efficiency may be generated. The vigorous work of the Young Men's Christian Association illustrates to us the possibilities of a more efficient service to the young men, and we must not be blind to our responsibilities. No organization ought to care for its young men better than the Christian church. You can afford to give much time, labor and sacrifice to their care. Ask God to give you the young men, and then labor as though you expect an answer to that prayer.

OFFICERS' COUNCIL.

In our own school the by-laws provide for an officers' council. "The general officers of the school and the

associate superintendents shall constitute an officers' council and shall meet once a month." The wisdom of this council has been repeatedly demonstrated in our work. The superintendent presides, but the pastor is the senior officer. We are often invited to dine at the home of one of the officers. Meetings are monthly and occupy the entire evening. Formal reports are rendered by the secretary, treasurer and associate superintendents of the six departments on the work of the past month. Each superintendent gives the department membership at the beginning and close of the month, reasons for gain or loss, change of teachers, nominations of new teachers, any changes of work or general administration. At the close of each report the superintendent asks for any criticisms on the work of this department for the past month. "Can this work be improved in any particular? Have any suggestions been found in the current literature of the past month helpful to this department?" The discussion is frank and full, with a desire to bring the work, in the light of the latest and best methods, up to date. Thus each department is brought up for thorough consideration to the attention of the entire council every month. The best Sunday-school literature of the world is read, and new suggestions are brought forward for discussion. Delicate matters of administration are here confidentially considered and advice is given. In case an officer intends resigning, the fact is here known weeks before it is made public, and the entire situation is discussed, so that the officers go before the school with a united judgment as to the wisest course to follow. The council is *advisory only* in these matters, but the officers represent in character and ability an influence which naturally molds considerably the judgment of the school at large. It gives to the pastor an up-to-date knowledge concerning the entire Sunday-school situation once a month and affords a practical touch and influence which renders alienation almost impossible. It affords

a fine opportunity to express himself through these officers of the school. I regard this council as the highest step yet reached in our Sunday-school organization. In emergencies it may be a great source of strength and safety.

QUARTERLY MEETINGS.

There should be a board of management, consisting of the pastor, officers, teachers, and visitors in the Home Department—all members of the church—which shall have direction of the entire school, meeting quarterly. *This is the legislative body of the school.* Emphasis should be laid on these meetings, giving them dignity, enthusiasm, and significance. This is especially the place where new departures are to be finally discussed by the entire working force. Under tactful leadership the quarterly meeting may be a place of light and power. Here the general elections are held and the business of the school is transacted.

DEPARTMENT CONFERENCES.

An occasional department conference of officers and teachers on topics of departmental interest is of real value. It offers an oportunity for better acquaintance, the discussion of matters suggested by the department superintendent and the teachers, reports from teachers on encouragements and discouragements found in their individual classes. It gives the opportunity to impress the best methods of teaching in the department and the setting forth of methods of the more successful teachers. The pastor and the general superintendent will find it profitable to be present. Sometimes an informal lunch may be used with advantage. In the experience of our school, this has been found both delightful and helpful.

THE ADULT DEPARTMENT.

So far as I know, the first Adult Department of the Sunday-school was organized in Calvary Baptist Church,

Washington, D. C., in the year 1889. For some years the membership of the Sunday-school was composed largely of scholars under eighteen years of age, a Bible class of about thirty men and women, two small classes of young men, and two more classes of young women. The absence of the adult members of the church and congregation was a serious matter of consideration. The number of younger classes increased until three older classes were taught in the church auditorium. The crowded condition of the Sunday-school rooms suggested the permanent occupancy of the auditorium, but the classes seemed lost in the large room and lacked the enthusiasm of numbers and organization. This led to the endeavor to increase the number of adult classes, and several of our excellent people united in a canvass for new scholars. The result was a gratifying success. Then came the organization, with superintendent, assistant superintendent, secretary, chorister, etc. The movement commended itself and the increased number of classes and membership awakened enthusiasm. The novel sight of a large number of men and women studying the word of God together, the presence of the fathers and mothers of the children in the rooms below, contributed to the dignity and enthusiasm of the entire work of the school. So rapid and steady was the growth that in 1893 it became necessary to build a large and commodious Sunday-school house adjoining the church, and the Adult Department was given the large upper room, with its twenty-eight separate class rooms and floor space for twenty additional classes. The fervor awakened by the erection of the new building was made an occasion for further endeavor to increase the membership, until now we have in the Adult Department—officers, teachers, and scholars—more than one thousand members. The opening and closing exercises are dignified and impressive. Occasionally special music or a brief talk from some distinguished worker varies the programme. Mr. Wana-

maker, when Postmaster General, once said to me: "I like the enterprise of this school. The surprising thing is that so many people cannot understand that it is easier to do a big thing than a little thing." To us this new departure has been a source of satisfaction and helpfulness from the very beginning. It has contributed many teachers to the school in its various departments and has in training many substitute teachers at present. I commend the Adult Department to your careful thought. It has great possibilities in it. While unquestionably the more vital work of the school is done in the lower departments, we ought not to ignore what may be done for the men and women in our congregation.

HOME DEPARTMENT.

Another modern and important advance in Sunday-school organization is found in the Home Department. In every congregation there are some who from age, illness, or home conditions are shut in. To seek them out; to assure them of loving remembrance and desire to have them counted in our work; to be, with us, students of the Word of Life; and to share in our endeavor to save the world, is practical, Christlike work. A word of cheer and helpfulness is here possible. When the idea of the Home Department was mentioned to Bishop Vincent by Dr. W. A. Duncan, in 1881, the Bishop said: "There has been no thought or plan so important and far reaching in its possibilities since the first Sunday-school was organized." This department may be made especially valuable in assisting the pastor to shepherd those of his flock in out-of-the-way places. The practical difficulty is in finding a superintendent and visitors who have a high conception of the tender significance and duty of thus shepherding these dear members of the Father's family. It is a beautiful, inspiring, far-reaching work, and well cared for, adds much to the moral and spiritual force of the school. Occasional conferences of the offi-

cers and visitors, sometimes with the pastor, will be helpful; and the recognition of the work at proper times from the pulpit is desirable. In all general gatherings of the school, endeavor should be made to bring in all members who can reasonably attend. Properly developed, this department will be continually transferring some from its own membership to the more active departments of the school.

SUPERINTENDENT OF SUBSTITUTES.

In the larger schools there may profitably be a superintendent of substitute teachers—one who, recognizing the necessity of the best possible work, will represent the school in a continued search in the school and the community for those especially qualified to teach. The opportunity for a very important service to the school in such an officer is obvious.

DEPARTMENT OF VISITORS.

In the larger schools there should be a superintendent of strangers, with the necessary number of assistants, whose duty it shall be to greet and welcome visitors, conducting to the superintendent of departments those desiring to unite with the school, guiding visitors through the school, and imparting such information as may be desired concerning it. This work, in wise hands, is very valuable. A small folder—with the names of officers, departments, basis of grading, outlines of study, financial report, teachers, membership of departments, names of the pastor, clerk, and treasurer of the church, with its membership; names and locations of mission schools and officers—will be of special use to the strangers and prove an answer to many questions.

THE CRADLE ROLL.

The cradle roll of membership in the Sunday-school has much to commend it. The coming of a new child to the family is recognized by a friendly visitor. The name,

date of birth and residence are recorded; the parents are congratulated; and the child is pre-empted for the Kindergarten Department later on. It is natural that the parents should be pleased with such attention and come to regard the child as somewhat under the care of the school and a candidate for future membership. Frequently it proves the entering wedge in winning the parents to the school and the church. It is much more important than would be supposed by the thoughtless. It is a natural line of Kindergarten Department work.

TEAS AND BANQUETS.

In the early fall, after the end of vacation season, an autumnal tea for the purpose of rallying the entire working force of the school—officers, teachers, and substitute teachers—is excellent. After a social hour, an informal tea is served. Then follow some bright talks on vacation reminiscences, interspersed with music, closing with the addresses of the superintendent and the pastor on the importance of the fall work and any special new departures.

In the spring there may be a more dignified banquet of the school composed of the same workers. A few more formal addresses may be made by some of the brightest workers; and it may add to the interest if some distinguished Sunday-school worker from outside is invited, with closing words from the superintendent and the pastor. The aim should be to make the banquet the event of the year in the intellectual, social and spiritual life of the school. Such gatherings have proven very helpful, commanding generous notice from the press and comment in the community. They aid in emphasizing the unity of the school, cultivate acquaintance, afford excellent opportunity to familiarize the entire body of workers with existing conditions, and offer an opportunity to introduce and commend any new departures in the work.

CHILDREN'S DAY AND RALLY DAY.

A proper observance of these days by the united departments of the school is very desirable. It breaks in a little on the monotony of the general work, gives the individual scholar an idea of the membership of the school, and offers an opportunity for the participation of the little folks, which is always pleasing. The children always win. On Rally Day the number of each class should be called; and the response in figures may be, first, the entire class membership, and second, the number present. It puts the teacher and the class on their mettle and helps to hold them up to their work. Proper preparation for such occasions summons the entire constituency of the school, awakens enthusiasm, and illustrates in concrete form the forces already gathered in the Sunday-school.

PROGRAMME COMMITTEE.

After years of observation, I am persuaded that a permanent programme committee, who arrange all general school exercises through the year—Rally Day, Christmas, Children's Day, teas, and banquets—under direction of the superintendent, thus avoiding unnecessary repetitions and securing a progressive unity in the exercises of the year, is desirable. It is a rare gift needed for such work. Knowledge of the *personnel* of the school, broad vision of the work undertaken, and the power of initiative are essential to the best success.

THE SUNDAY-SCHOOL LIBRARY.

There is some difference of opinion as to the practical value of a Sunday-school library in these days. I think it generally desirable, though the large increase of literature in the home and the multiplication of public libraries render the demand less than in other days. There should always be a well-selected reference library, with the best books of special demoninational value, for the use of workers and inquirers. In every well-organized

church and Sunday-school there should be an efficient agency for the circulation of our denominational papers and Sunday-school literature. This may be properly done under the direction of the librarian. The absence of denominational literature in many of our homes is a matter for serious consideration. If we expect quick sympathy from our people in world-wide mission work, Christian aducation, and the natural activities of applied Christianity, they must have fresh, up-to-date information—knowledge of the widening triumphs of Christ's kingdom in all lands. If every Sunday-school librarian were selected with the special purpose of making his work a center for the dissemination of religious literature in the church, the school and the congregation, it would be well; indeed, I am convinced that such an endeavor is one of the necessities of the present.

CULTURE OF THE MISSIONARY SPIRIT.

No Sunday-school can be true to itself that ignores its obligation to the world. From the very beginning there should be careful instruction in matters pertaining to the command, the duty, the privilege of carrying the gospel to "every creature." In the individual classes and in the public exercises of the school the plain command of our Lord should find loving and frequent emphasis. In its benevolences the school should be efficient in its training of the membership. Therefore, there should be reasonable, regular, generous contributions of funds solicited for missions at home and abroad; indeed the school should be a "training school for missions" in the broadest and holiest sense of the term. The officers and teachers of the school should make it their constant duty to gather the freshest and brightest illustrations of missionary endeavor and success in all the world in order that they may be utilized for the impartation of divine truth. All possible endeavor should be made to pre-

empt the heart and mind of the child for the world-wide work in the Master's kingdom. God give us the children!

MATERIAL EQUIPMENT.

The average church edifice, with its lecture room, primary room and one or two Bible-class rooms, will furnish space for most schools. An organ—or better, a piano—a blackboard, and a large map will do to begin with. Plenty of good light and ample ventilation are necessary. Chairs are the more desirable seats, as they may be leslened, multiplied, or rearranged as occasion demands, or taken entirely from the room if used for social purposes. But with the proper spirit, organization, and work, it is to be hoped the school will demand larger and better accommodations. There are always obstacles in the way of new and large expenditures of money. It will be useless ordinarily to attempt much until the demand is actually apparent. Work the old plant to its utmost; make expansion an absolute necessity by reason of success. There is always an enthusiasm in new and necessary departures and the financial sacrifice which renders them possible. There is a contagion in healthy enterprise and an admiration for that kind of courage and faith that measures itself in dollars and cents. The modern Sunday-school house—with its capacious classrooms; offices for the pastor, superintendent, secretary, and treasurer; lavatories, etc.—is rapidly becoming a necessity in our larger schools. The details of its size and arrangement must be studied in the light of the local need and means at hand. Unquestionably the work of the Sunday-school demands the best possible equipment; and you will be surprised to find how much may be accomplished when the matter is pushed with good judgment and enthusiasm. A large and generous care of the school in the way of material equipment will command the attention of the community and go far toward dignifying it in the eyes of all.

I have spoken thus freely and somewhat informally of the organization of Sunday-school work, with occasional references to our own school, by your request. I beg to remind you, in closing, that organization and equipment are but means to an end. Spiritual life and growth must keep pace with all material advance, or it will profit but little. Behind the equipment must be a heart beating in sympathy with its divine Lord in a never-ending passion for souls.

THE CODE OF HAMMURABI AND THE LAWS OF MOSES.

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I. DISCOVERY OF THE MONUMENT.

The French government may well congratulate itself on the remarkable success of its explorations in Babylonia and in Elam. De Sarzec has brought to light many valuable monuments at Tello in Southern Babylonia, in a series of about a dozen campaigns, commencing in 1877 and continuing to the present time. But more important than any single discovery by De Sarzec was the recovery, by M. De Morgan in January, 1902, of the code of laws promulgated by Hammurabi, the most celebrated king of ancient Babylon. The discovery was made on the site of Susa, the ancient capital of Elam, a country lying to the east of Babylonia and often involved in war with Babylon and Nineveh. How the monument containing Hammurabi's Code came to be in Susa no man knows. Some think that the precious stela was carried off from Sippar, or some other Babylonian city, by an Elamite conqueror. Others conjecture that the stone was sent into Elam by Hammurabi, after his conquest of that country, to be set up in one of the cities of the conquered realm. Perhaps the former theory is to be preferred, for we have in all ages many examples of such spoliation by conquerors.

The stela on which Hammurabi's laws are engraved is of black diorite, nearly eight feet high, and was originally covered on both sides with writing in the Babylonian wedge-shaped characters. The block, though composed of hard and durable stone, had been broken into three

pieces, which were however easily rejoined. This remarkable monument, which is literally worth its weight in gold to the students of Ancient History, was promptly transported to Paris, and through the labors of the brilliant Father V. Scheil, *Professeur à l'Ecole des Hautes-Etudes,* was made accessible to scholars, in a handsome quarto volume, as early as October, 1902. In addition to the translation into French by Father Scheil, Winckler has turned the Babylonian original into German, and Professor Johns of Cambridge, England, has published a literal translation into our own tongue. Through the kindness of Professor Ira M. Price of Chicago, I have had access to the proof sheets of a forthcoming translation of the Code by Professor Robert F. Harper, of the University of Chicago. Dr. Harper's volume will probably be the most complete and satisfactory treatise accessible to English students. As a rule, I have used Professor Harper's translation in quoting from Hammurabi's Code.

The number and variety of laws in this most ancient of all codes is both surprising and gratifying. The stela originally contained forty-nine columns of inscription, but five of these, on the obverse side, have been erased and the stone polished preparatory to the insertion of another inscription. If we had to lose these precious columns, we could wish that the Elamite king who erased them had at least left us his name and the history of the monument. Sixteen columns still remain on the obverse side of the stone, while the reverse contains twenty-eight. Estimating the laws of the five erased columns at thirty-five, Hammurabi's Code originally contained two hundred and eighty-two separate statutes. Professor John's translation of the Code fills fifty-six pages! No other ancient monument of equal importance has been discovered in Bible lands for the past fifteen years. In some respects the discovery of Hammurabi's Code even surpasses the discovery of the Tell-el-Amarna tablets in 1887. These two great "finds" have given us a new con-

ception of the character and influence of early Babylonian civilization. The clay tablets found on the bank of the Nile revealed the fact that the Babylonian language was used in an extensive correspondence between Palestinian governors and their Egyptian suzerains in the fifteenth century B. C. Long before Rameses II. mightily oppressed the Hebrews in Egypt, Babylonian was the medium of communication between Egypt and Palestine. In the light of M. De Morgan's recent discovery, we can well understand how a people possessed of such a civil code as that of Hammurabi as early as the twenty-third century B. C., might, in the course of eight hundred years, extend their language and many features of their civilization over a wide area. We no longer marvel that a goodly Babylonish mantle should be found in Jericho in the days of Joshua, for Babylonian script, Babylonian ideas and customs and Babylonian goods had already invaded Canaan before the coming of the Israelites.

II. Who was Hammurabi?

Hammurabi was already well known to Assyriologists before the recovery of his code of laws. He was the sixth king of the First Dynasty of Babylon, and altogether the greatest ruler that Babylon ever had. Before Hammurabi, first one city and then another claimed supremacy in the land of Sumer and Accad. For more than twenty centuries after Hammurabi the city of Babylon remained the capital of all the adjacent region, and for much of the time she was mistress of the world.

It is impossible to fix with accuracy the date for Hammurabi's reign. There is some doubt even as to the exact length of his reign, whether it lasted fifty-five years or only forty-three. The smaller number is probably correct, and the most popular date for Hammurabi among specialists in Babylonian history, is about 2250 B. C. Hommel, however, would place him about three hundred years later.

Old Testament students have long felt a keen interest in Hammurabi, by reason of the fact that many of the best Assyriologists, such as Schrader, Delitzsch, Zimmern, Winckler, Sayce and Johns, hold that Amraphel of Genesis 14 is none other than Hammurabi. Dr. C. Bezold calls in question the identification, and agrees with L. W. King in denying that the names Chedorlaomer and Arioch have been found in early Babylonian inscriptions (Bedeutung für das Alte Testament, S. 24f, 54f). The identification of Rimsin of Larsam with Arioch (Eriaku) of Ellasar is doubtful, and King seems to have shown that the reported discovery of the name Chedorlaomer (Kudur-Lagamar) on an early inscription was manifestly a mistake; but Hammurabi is almost certainly the man whom the author of Genesis 14 calls Amraphel of Shinar. He was one of four kings from the East, whom Abram the Hebrew surprised and routed in a night attack.

In L. W. King's three volumes entitled *The Letters and Inscriptions of Hammurabi,* there are fifty-five letters from Hammurabi to one Sin-idinnam, probably the governor of the important city of Larsam in southern Babylonia; ten inscriptions by Hammurabi, and three concerning him. Only a few of these letters and inscriptions have been preserved entire, the lacunæ often occurring just where we could most wish for a perfect text. Enough, however, has been preserved to give a vivid picture of the activities of Hammurabi in the internal administration of his realm.

One of the letters is a military dispatch directing the march of two hundred and forty men of the King's Company. Another letter gives directions for the transport of certain captured Elamite goddesses to their shrines, perhaps because certain reverses in battle were attributed to the anger of the offended deities. Some of the correspondence deals with the work of cleaning out canals, a public service in which Hammurabi took great interest. Evidently the king tolerated no trifling, for he writes:

"When, therefore, thou shalt behold this tablet, with the company of men at thy disposal thou shalt clean out the canal within the city of Erech in three days." The king writes to Sin-idinnam concerning a charge of bribery which had been reported to him: "When thou shalt behold this tablet, thou shalt examine into the matter, and, if bribery hath taken place, set a seal upon the money or upon whatsoever was offered as the bribe, and cause it to be brought to me. And the man who took the bribe and the witness who hath knowledge of these matters, whom Shumman-la-ilu will point out unto thee, shalt thou send unto me."

Hammurabi was careful to protect his subjects from grasping money-lenders, as two of his letters to Sin-idinnam show. In making a decree for the restoration of certain land to its rightful owner, he calls attention to the documentary proof of ownership, "for on a tablet it is assigned unto him." Title deeds are more than four thousand years old in Babylonia! Written receipts for money were also required: "If a merchant gives to an agent grain, wood, oil or goods of any kind with which to trade, the agent shall write down the value and return it to the merchant. The agent shall take a sealed receipt for the money which he gives to the merchant. If the agent is careless and does not take a receipt for the money which he has given to the merchant, the money not receipted for shall not be placed to his account." (Code of Hammurabi, Section 104.) The collection of both the royal and the priestly revenues was carefully supervised by Hammurabi. He cannot be imposed upon by careless workmen, for his watchful eye seems to be everywhere, and he even detects that men are sending him inferior timber from the forest: "Now look to it that among the *abba*-trees, which they shall cut down in the forest, there be not any tree which is dead; green wood shall they cut down." Shepherds and herdsmen in charge of the royal

flocks and herds had to render their accounts to Hammurabi in Babylon. Sin-idinnam is ordered to collect the overseers of the cattle belonging to the temples of the gods, together with all their accounts: "And thou shalt despatch them unto Babylon, that they may render their accounts. See that they travel by night and by day, and reach Babylon within two days." The king orders Sin-idinnam, in transferring a company of slaves to another place, to yoke them together and place them under the command of one of his officers. The correspondence between Hammurabi and Sin-idinnam also contains warrants for the arrest of offenders, directions concerning hired laborers, orders for the despatch of troops by boat, summonses to appear before the king, orders for the appointment of additional sheep-shearers, etc. Evidently Hammurabi was a man of immense capacity for hard work, delighting in the details of administration.

Of Hammurabi as a warrior little is known, except that he drove the Elamites out of Babylonia and made Babylon the permanent capital of the empire. If we had all the facts concerning the struggle with Elam, perhaps we could verify the king's claim to be "the mighty bull, who gores the enemy."

As a builder, Hammurabi must be named with Nebuchadrezzar, the greatest king of the Neo-Babylonian period. He erected city walls, built and repaired temples, beautified shrines, and, best of all, dug a great canal which bore his name. He recorded on an inscription his own sense of the value of this great canal. Professor Rogers thus renders his eloquent inscription: "When Anu and Bel gave unto me to rule the land of Sumer and Accad, and with their scepter filled my hands, I dug the canal Hammurabi, the Blessing-of-Men, which bringeth the water of the overflow unto the land of Sumer and Accad. Its banks upon both sides I made arable land; much seed I scattered upon it. Lasting water I provided for

Sumer and Accad" (History of Babylonia and Assyria, Vol. I., p. 391).

III. Contents of Hammurabi's Code.

A long Prologue recounts Hammurabi's building operations, especially the restoration and decoration of many temples throughout Babylonia. This ancient king was thoroughly religious. "Anu and Bel called me, Hammurabi, the exalted prince, the worshiper of God, to cause justice to prevail in the land, to destroy the wicked and the evil, to prevent the strong from oppressing the weak, to go forth like the Sun over the Black Head Race, to enlighten the land and to further the welfare of the people." No mean ideal that for a king two millenniums before Christ! The Bible student, remembering that Abram came from Ur of the Chaldees, notes with interest Hammurabi's statement that he "filled the city of Ur with plenty." Robbers could not thrive in the land of Hammurabi, "the wise governor, who captured the bandit caves." Sections 22-24 of the Code reveal the just king's severity on brigands: "If a man practice brigandage and be captured, that man shall be put to death. If the brigand be not captured, the man who has been robbed shall, in the presence of god, make an itemized statement of his loss, and the city and the governor, in whose province and jurisdiction the robbery was committed, shall compensate him for whatever was lost. If it be a life (that is lost), the city and governor shall pay one mana of silver to his heirs." It is Hammurabi's boast that he was a ruler "who helped his people in time of need; who establishes in security their property in Babylon." There was probably far more enjoyment of life, liberty and the pursuit of happiness under the rule of Hammurabi than there is to-day under the scepter of his Majesty the Sultan. Hammurabi's favorite title was "the king of righteousness (Melchizedek), whom Shamash has endowed with justice." He closes his prologue

with a boast which history seems to justify: "When Marduk sent me to rule the people and to bring help to the country, I established law and justice in the land and promoted the welfare of the people."

The Code opens with two laws pronouncing severe penalties on the man who falsely accuses another of a capital crime (Section 1 f), followed by two against false witness and bribery (Section 3 f.), and one concerning the alteration of a decision by a judge (Section 5). A series of laws on theft (Sections 6-8), stolen property found in the possession of another (Sections 9-13), kidnaping (Section 14), fugitive slaves (Sections 15-20), closes with laws against burglary and brigandage (Sections 21-25). An extensive series deals with the rights and duties of officers and constables (Sections 26-41). These were under the special protection of the king, and their property could not be bought by others. "If a man buy from an officer the cattle or sheep which the king has given to that officer, he shall forfeit his money" (Section 35). Neither could the land of an officer, constable, or tax-gatherer be bought. There are many regulations governing the cultivation of fields (Sections 42-52), and the care of canals and runnels for irrigating purposes (Sections 53-56). Shepherds must not trespass on fields of grain (Section 57f), and gardeners must be diligent and faithful (Sections 59-65).

At this point the text breaks off, five columns having been erased. The first statute in column seventeen deals with the mutual relations of agents and merchants, a subject which is continued in Sections 100-107. Then come four laws governing wine merchants (Sections 108-111). It is interesting to know that the keepers of wine shops were women. For extortion or dishonesty in the sale of drink, or for harboring outlaws in her house, the wineseller was to be put to death; and from all that we know of Hammurabi, we may be sure that these repres-

sive measures were rigidly enforced. Sections 112-126 deal with matters of debt and deposit.

An extensive group of laws treats of the family (Sections 127-193). First comes a statute against slander (Section 127): "If a man point the finger at a priestess or the wife of another and cannot justify it, they shall drag that man before the judges and they shall brand his forehead." In order to make a marriage legal, there must be a proper contract (Section 128). Adultery, rape and suspected unchastity are discussed in Sections 129-132. There are detailed laws governing separation and divorce (Sections 133-143), and the taking of a second wife or concubine (Sections 144-149). Three laws define the property rights of a married woman (Sections 150-152) and six deal with certain unnatural crimes of lust (Sections 153-158). Next comes a series treating of the dowry and marriage-portion of betrothed or married women (Sections 159-164). A complex series of statutes regulates inheritance of property in the family (Sections 165-184). If one wishes to get a deep impression of the minute and detailed regulations to be found in this most ancient of all codes, let him note the nine laws concerning adopted children (Sections 185-193).

Penalties for assault and homicide are prescribed in Sections 194-214. And now can the modern reader believe the testimony of his eyes? Here are laws regulating the fees of surgeons and veterinarians (Sections 215-225): "If a physician operate on a man for a severe wound (or make a severe wound upon a man) with a bronze lancet and save the man's life, or if he open an abscess (in the eye) of a man with a bronze lancet and save that man's eye, he shall receive ten shekels of silver (as his fee). If he be a free man (poor man), he shall receive five shekels. If it be a man's slave, the owner of the slave shall give two shekels of silver to the physician." The fees will probably seem small to modern specialists, who often charge a thousand dollars for a major

operation, whereas their brethren in Hammurabi's day got about six dollars and a quarter for similar work. But what about lack of skill or malpractice? "If a physician operate on a man for a severe wound with a bronze lancet and cause the man's death; or open an abscess (in the eye) of a man with a bronze lancet and destroy the man's eye, they shall cut off his fingers." Read this, ye sons of Aesculapius, and rejoice that ye are not under the severe laws of Hammurabi!

Two laws regulate the branding of slaves (Section 226 f). The fees and the responsibilities of builders and boatmen are described in Sections 228-240. To be an architect or builder meant the assuming of serious risks: "If a builder build a house for a man and do not make its construction firm, and the house which he has built collapse and cause the death of the owner of the house, that builder shall be put to death."

Next come statutes regulating the hire of animals (Sections 241-249), the responsibility of the owner of a goring ox (Sections 250-252), penalties on the dishonest tenant (Sections 253-256), the hire of farm laborers (Section 257 f), the wages and the responsibilities of shepherds and herdmen (Sections 261-267), the hire of animals, wagons, laborers and boats (Sections 268-277). The Code closes with laws concerning the purchase of slaves and the punishment of a refractory slave (Sections 279-282).

In the Epilogue to his Code, Hammurabi grows eloquent. The Hebrew prophets of the eighth century B.C. scarcely surpass this peroration in downright earnestness and literary charm. Let the following sentences whet the reader's appetite for more: "Let any oppressed man, who has a cause, come before my image as king of righteousness! Let him read the inscription on my monument! Let him give heed to my weighty words! And may my monument enlighten him as to his cause and may he understand his case! May he set his heart at ease!

(and he will exclaim): 'Hammurabi indeed is a ruler who is like a real father to his people; he has given reverence to the words of Marduk, his lord; he has obtained victory for Marduk in North and South; he has made glad the heart of Marduk, his lord; he has established prosperity for the people for all time and given a pure government to the land.' "

(In the next issue a careful comparison of the Code of Hammurabi with the Law of Moses will appear, together with an estimate of the influence of this ancient code on the Pentateuch.)

BOOK REVIEWS.

Apologetics, or The Rational Vindication of Christianity.

By Francis R. Beattie, B.D., Ph.D., D.D., LL.D., Professor of Apologetics and Systematic Theology in the Presbyterian Theological Seminary of Kentucky; Author of "Radical Criticism." "The Presbyterian Standards," etc., etc. With an Introduction by Benjamin B. Warfield, D.D., LL.D., Professor of Systematic Theology in the Theological Seminary at Princeton, N. J. In three volumes. Volume I., Fundamental Apologetics. Richmond, Va. The Presbyterian Committee of Publication. Pp. 605, including a full Index. Price, Cloth, $2.00, Sheep, $2.50, net; postage 26c.

The subject of Apologetics has not been adequately and completely treated in English. In the different departments of Apologetics there are many admirable works, especially in the sphere of Theism. A complete Apologetic, covering all the Christian defenses, requires such extended familiarity with all the philosophical, scientific and religious thinking of men and, withal, such profound thinking on the problems of all these departments that it is small wonder that English and American scholars have hesitated, and until now turned back from, an undertaking so stupendous.

A natural turn for philosophic thought, broad culture, protracted study of the subject and fifteen years' teaching have given the author a large equipment for his task, which he takes up with due modesty and in a reverent spirit.

The preface indicates "the general plan and viewpont." "It proposes to organize, according to the inner nature of Christianity, as the only truly redemptive religion, the whole materials of its defense and vindication." Christianity is thus to be "construed in three well-defined relations," which the author designates "its philosophic foundations," "its historicity and divine authority," "its practical results in the world." Accordingly, there are "three main branches of Apologetics"

which are to be treated in three volumes, to "be termed Fundamental, Christian, and Applied Apologetics." The division is logical and natural, though it seems a mistake to entitle the second part "Christian Apologetics," inasmuch as the whole treatise deserves this title,and also because the name is not at all distinctive in this classification. The limitations and scope of the volume under review are thus indicated. As to its general standpoint: "In philosophy it stands firmly on the ground of rational realism, as against both materialism and idealism. As to its epistemology, it holds against empiricism, to the rationality of human cognition. In its philosophy of religion, it maintains a definite vital theism, over against deism and pantheism * * it asserts a well-defined supernaturalism, against all types of naturalism." This preparatory announcement is fully vindicated in the development of the work.

Each chapter has a full table of contents and a good bibliography of English words.

Of the "Introductory Note" by Prof. Warfield little account needs here to be taken. It deals chiefly with the professor's idea of the character, place and value of a proper apologetics, devoting a great part of his space to a criticism of Kuyper in this regard. He wants a comprehensive work, neither mystic nor rationalistic. To this he would assign a first place logically, and practically among theological studies and yet with the understanding that "It does not concern itself with how this man or that may best be approached to induce him to make a beginning of Christian living, or how this age or that may be brought to give a hearing to the Christian conception of the world." With this last idea the author seems to be in theoretical agreement though he is fortunately very far from adhering to it in the development of his work. One would make a great mistake to undertake so to construct an Apologetics as not to make it an apologetic. Perhaps our author goes a bit too far in practical

adaptation to his own age when he takes into review, in his closing chapter, "Eddyism," "Dowieism," etc.

The conception of a general apologetic of Christianity developed from within and alike valid for all time is a conception of the Germans, adopted by some English scholars, but alike unattainable and undesirable. The right approximation to this Dr. Beattie may be said to attain to in his first volume.

In the *general introduction* to the entire work, pp. 35-109, the author defines the scope, aim, nature and method of Apologetics, and discusses "the theory of knowledge" and "the philosophy of belief." The analysis is so minute as to produce some confusion and repetition and there is manifest an effort to safeguard future needs of the material of this part. Definition and explication avowedly aim to take care of subsequent needs of the Theistic and Christian Argument. In reaching a definition of Apologetics the author proceeds by way of correcting other definitions, where his objections are rather hyper-critical. Even then he is able to set forth his own idea only by means of two definitions.

The author arrives at a very correct theory of knowledge which gives due place to both empiricism and intuitionalism, even though he is afraid of the term "intuition" and its kindred terms, and combats an intuitional theory which he would find few to advocate. The term "con-natural elements" of knowledge, which he adopts after H. B. Smith, is no clearer and he never seems to have decided what this connotes.

The logical division and arrangement of this part is in the main excellent. There is a clear distinction maintained between *the nature and origin of Theistic belief* on the one hand, and the arguments in *support of this belief* on the other hand. This gives us separate discussions of the Psychology of Theism and of the Ontology of Theism. The discussion of the Psychology of Theism, pp. 125–247, passes under review all the theories advanc-

ed to explain the origin of Theistic belief, stating and criticising each one, and finally provides a statement and exposition of the true theory: "While it is admitted that in mature theistic belief there are empirical elements which spring from * various sources, * * * yet * * the human spirit itself, in its very constitution, possesses certain primitive con-natural factors which antedate all distinct, conscious religious and theistic experience, and which, indeed, condition that experience and render it possible." With a good deal of caution as to the terms, needless as one may think, he claims that "theistic belief is intuitive or *a priori.*"

The theory suggested by Emerson and used, but not yet wrought out, by Professor James and others, of God in "the over-soul" reaching human consciousness by way of sub-consciousness is not referred to by Dr. Beattie, possibly because of its mystic nature.

In setting forth "the nature of theistic belief" our author quotes nineteen definitions, none of which quite please him. Yet he hesitates: "If we were to venture another definition, we would be inclined to say, etc." Surely something more definite was to have been expected. The author's method of reaching a definition is generally through a process of criticism of the definitions by other writers, a method that cannot but deprive his definitions of that positive and independent element so much to be desired. In general, it may be said here, the work displays too much the author's processes of thought.

The discussion of the theories is usually frank, fair and fearless. Yet in the treatment of Animism he confessedly treats only one phase of Tylor's theory, and this he defines differently from Tylor, so that he really fails to discuss the theory with which he sets out. We find ourselves unable to agree with some positions in the chapter on "Inference." It seems to us that the author holds it impossible by logical process to arrive at any new truth. It is true that an axiomatic element—an ele-

ment of consciousness—enters every logical process, but it is not true that we arrive at nothing in the syllogism not before known.

The author does not so state his view but clearly implies this meaning. When he says again, that: "Long before a child can conduct any sort of reasoning process, it may come to possess a pretty clear notion of God" he surely speaks too broadly.

Once more, it seems to us, that on p. 231 some distinction should be recognized between man before and after the Fall, in his religious consciousness. Not that this would modify one's view but that this is a factor to be recognized in confuting Watson.

The remainder of the volume, pp. 248-594, deals with the Ontology of Theism, in two sections: First, the existence of God; Second, Antitheistic theories. The proofs for the existence of God, the real function of which, explicating the intuitive idea of God, the author very clearly apprehends and consistently regards, are classified as (1) *psychical,* including those from the autopistic nature of theistic belief, from the idea of necessary being, from the idea of infinity, and from the principle of intelligence; (2)*cosmical,* including the direct causal argument and those involving it, viz., from cosmic process (cosmological), from cosmic order (eutaxiological), from cosmic design (teleological); (3) *Moral proofs,* including arguments from the idea of right, from the fact of obligation, from the idea of the good, and from history.

This section closes with a review of Kant's criticism of the theistic arguments and a summary of theism. It is in this chapter that the climax of skill and power is reached in the whole discussion.

These arguments are all handled with a good degree, some with a high degree, of skill and effectiveness. This approval cannot apply to the chapter on *the idea of necessary being.* Indeed it seems that the author never

quite clearly grasps the significance of this very subtle argument. Only on p. 285 does he correctly state its force and then in a subordinate way. Nor does he reach any positive conclusion as to the value of the argument. Just as opponents of this ancient "proof" contend that error somewhere lurks in it even though they cannot locate it, so our author insists, now hesitantly, now more firmly, that it has validity though he seems uncertain where to locate its value.

The author's statement (p. 361) that only the teleological argument has definite place in Scripture is at least capable of being misunderstood, if indeed it is at all accurate.

Only in the section dealing with Antitheistic theories do we meet distinct disappointment, and this is not without qualifications of great excellencies and many reasons for satisfaction. To begin with the author confesses his inability satisfactorily to classify these theories. Then the discussion is too historical unless it could contain more history. The antagonistic view is never stated with positive unfairness and no misrepresentation of any theory occurs. Yet completer statements are desirable, and one cannot help seeing that the form of stating these theories is determined rather with a view to accommodate the refutation than to give them full statement and the force of all their strength. His plan of discussion in each case calls for a statement of the opposing theory and then a criticism, but so eager is he to confute the error that he mingles criticism with the statement, a double fault in that it detracts from the clearness and force of the statement and involves needless repetition. In controverting a theory the author is apt to make much over the inability of an opponent to explain something which in the nature of the case is inexplicable even though it were true. He then seeks to elude the opponent under a similar situation.

In answer to the deistic view of the world one misses

the idea that the universe is not to be regarded as a finished machine now producing a certain designed output, rather is still in the process of becoming what it is destined to be. It is not an end accomplished, but a sphere of divine activity toward ends.

This discussion also has a good deal of artificial analysis. It seems a fault that the freedom of will, and in fact human personality altogether, are taken for granted. Some more adequate account is needed of the controversy in this sphere.

Nor is there a satisfactory discussion of the problem of evil. The importance and difficulty of the problem are fully recognized, and emphatically stated, but the discussion of the problem is painfully brief, amounting simply to a confession of ignorance, a disclaimer of Divine responsibility, and a profession of faith based on the redeeming activity of God, all stated within two pages. Possibly no one could do much better, but this can hardly meet the full demands of "a rational basis" for the Christian view.

Speaking now generally, there are some—happily not many—examples of inaccurate use of terms and errors in proof-reading: on p. 52 "*last* century" must mean the eighteenth, p. 131 the second element of theistic belief is said to be belief, p. 151 speaks of the use of the "term fetich" by primitive men, etc. In the use of Greek words printers should now use marks of accent.

A more serious matter is that there is a quite considerable amount of repetition in the book. This is due to several causes: A somewhat superficial analysis in some parts calls for it, and especially is this true where several times the analysis is verbal rather than logical and so divisions overlap each other; a habit of giving a summary at the end of a chapter and a resume at the beginning occasions frequent reiteration; in the discussion of related theories it frequently occurs that several items are identical in two or more and that the refutation is largely

identical or similar, in which cases judicious grouping would have lost nothing and gained something. No doubt the author would remind us, that for a class of students reiteration is not ungrateful. True enough, but other readers are also to be considered and when one meets the same point three or four times, as actually happens, within two pages he feels inclined to use a pencil. Another fault of style is frequent calling of attention to the grave importance or very special significance of the point in hand, after the manner of an exhorter.

Having said so much it is a great pleasure to be able to add that for the most part the literary style is of a high order. It is clear, forceful and dignified, frequently eloquent and quite generally attractive. The theological and philosophical views are sound and profound along with remarkably clear statement. When science comes into view it is correctly handled. There is no fear, no shyness, no evasion in view of the adversaries.

One must not forget, either that the critic's task is easy when he turns to the side of locating defects in what has been laboriously constructed. Dr. Beattie has undertaken a gigantic labor in which he has achieved a success which calls for high appreciation. No student of Apologetics will be able to omit this from his furnishing.

W. O. CARVER.

Christian Faith in an Age of Science.

By William North Rice, Professor of Geology in Wesleyan University. A. C. Armstrong & Son. New York. 1903.

The recent writers on Christian evidences may be roughly classified in a two-fold way: first, those who with a strong conviction of the truth of Christianity seek to interpret science accordingly; and second, those with a strong conviction of the truth of science who seek to interpret Christianity accordingly. The author of the above work belongs to the latter of these classes. Of course the nearest things in daily experience and thought

hold sway in the consciousness as a rule. As a teacher of science it is natural that Professor Rice should be chiefly preoccupied with his science, even in defending Christianity. This must not be taken to mean that Christianity is slighted by the author. He seeks indeed to defend it, miracles and all. And yet after saying that science and its interests dominate the consciousness of the writer one is tempted to change the statement and say it is a philosophic conception which rules there. The argument of this book reaches Christianity only in an indirect way. It concludes first from science to monism in philosophy, and then from monism to Christianity; or rather it attempts to show how Christianity may rest on a monistic basis. I do not mean that this is formally adopted as the method of the book but only that it is implicit in all the discussion. Yet even here Professor North sometimes seems to waver. He says: "It seems unmistakable that the tendency of biological thought in general and of evolutionary thought in particular, at the present time is towards monism" (p.276). Then he adds: "The present tendency towards monism may be simply an example of the crude and premature philosophizing which results from the dominance in thought of a new idea as yet imperfectly comprehended." Again in the same paragraph with the above sentences is this: "We cannot feel that faith in duty and in immortality rests upon a very secure foundation if it can rest only on a dualistic philosophy." As a matter of fact, however, everywhere the reasoning proceeds on the monistic hypothesis, though not always consistently (as on page 303). The monism recognizes the personality of God, and of course insists continually on the divine immanence, and equally excludes the divine transcendence. In illustration of the above method of Professor Rice note the following.

Evolution he tells us can give us not the slightest hint as to the origin of life. But if we are to choose between

the view that life has its origin in a continuous system of evolution, and the view that it is out of relation to all known facts the scientific mind can hardly hesitate to choose the former (p. 251). The author inveighs much against the idea of "the carpenter God," which, by the way, is held by very few thinkers now. Dr. Rice thinks that God as immanent in nature is the sufficient explanation of every fact whether the process can be traced or not.

So also of the immortality of the soul. Professor Rice says: "Nor is faith in immortality dependent upon a dualistic conception of human nature" (p. 279). Then he uses the speculation of Tait and Stewart in "The Unseen Universe" as to a possible substance more tenuous than ether even which may serve as a basis for the resurrection body.

One of the most interesting parts of the book is the discussion of law in nature. He employs some rather striking illustrations from mathematics with the view of showing that these laws as formulated by science are but approximations to truth. Outlying isolated phenomena apparently unrelated to law must often be taken into account, the law modified and sometimes materially changed to allow for these phenomena. In discussing miracles it is clear to the reader that the tendency of the writer's view is to the inclusion of miracles within law in some such sense as "outlying isolated phenomena," which must be taken into account in any adequate statement of law. They were included, so to speak, in God's plan of the world. Professor Rice does not hesitate to accept many of the miracles of the Bible, but he does not accept quite all even of the New Testament. He argues at length for the resurrection of Jesus and very properly considers it the crucial miracle of the New Testament records. But even here, as indicating how ardently the author desires to find in the principle of the divine immanence a sufficient reason for everything

he says the resurrection of Jesus truly understood may have been as "natural an event" as the failure of other men to rise (p. 336).

In discussing inspiration also he employs this language: "The truth of the divine immanence well nigh makes void the distinction of natural and supernatural in the activities of God in the physical universe" (p. 388).

Enough has been said to indicate the general standpoint of this book. The author has done good service in declaring that his Christian faith can still live side by side with his scientific convictions. But it is to be questioned whether the monistic bond with which he has sought to unite the two will permanently hold. The divine transcendence receives no recognition, although numerous facts are cited which, properly understood, would have required this. The thoughtful reader will not feel that the Christian facts have been really harmonized with the author's philosophic theory. It is difficult to find any one philosophic principle which can be made to account for all the facts of Christianity and of science, unless it be in the Christian theistic view of a personal God both immanent and transcendent, one who dwells in nature and at the same time rises above it. The title of Professor Rice's book is really a misnomer. A stronger apologetic could have been constructed by the scientific method, that is to say, by presenting the Christian facts and the evidence for them in an adequate manner, with the further evidence to show that the foundations of science are no more secure. A philosophy which is adequate to explain all the facts in both realms is doubtless important and will in due time win the general consent. But meantime a Christianity economized in the interest of a somewhat dubious philosophic principle is not likely to prove permanently satisfactory.

E. Y. MULLINS.

A Manual of Church History.

By A. H. Newman, D.D., LL.D., Professor of Church History in Baylor University. Two volumes. Price, $1.75 per volume. Vol. I., pages 638. Vol. II., pages 724. Vol. I., 1901. Vol. II., 1903. American Baptist Publication Society. Philadelphia.

All Baptists have a right to be proud of this monumental work of Professor Newman. There is no better church history by anybody. That is a very large statement, but it is true. We have here broad scholarship, grasp of details, sweep of vision and movement, due proportion, and a clear style with marvellous condensation. Dr. Newman has a judicial mind and is fair to the facts and forces in Christian history. There is a wealth of fresh and accurate bibliographical material with each section, and both volumes have excellent indices. Baptist scholars have not done their part in the field of general church history, but Dr. Newman has done a notable part himself. It is an achievement to have a Baptist scholar put the Revolution of Luther's time in proper relation to the preceding history and interpret it in the light of the results. Half of Vol. II. is devoted to this great epoch. The various Anabaptist movements of the continent and of England are properly recognized and satisfactorily treated. In a word every intelligent pastor should have these two volumes in his library. They are not Baptist in tone nor Pædobaptist save as Dr. Newman has to meet Baptist ideas and history. He treats all denominations fairly. The Publication Society has done its work in the usual excellent fashion.

A. T. ROBERTSON.

A Manual of Christian Theology.

By Alvah Hovey, D.D., Professor of Apologetics and General Introduction in the Newton Theological Institution. Second Edition. Silver Burdett & Co. New York, Boston, Chicago.

This admirable manual of theology in its second edition contains as a distinct feature, not included in the

previous edition, an extended section on Christian Service. A smaller work issued some years ago on this subject had already indicated Dr. Hovey's fondness for the theme. He has taken a departure in introducing it into his manual of theology which ought to be adopted by many who write theologies hereafter. Among the topics discussed in this part of the volume, which covers about seventy pages, may be named the following: Christian Service in the Family Life (Ch. I.), in Neighborhood Life (Ch. II.), then follows a long chapter on Church Life, and Chapter IV. is on the Lord's Day, and Chapter V. on the Period of Growth and Service.

We say this is a wise departure in a theological manual. What is more important than the relation of theology to life? Is it not true that a peculiar danger lurks in the habit of introducing students to the subject of doctrinal theology wholly divorced from its practical bearings on life? The mind thus tends to become fixed in the tendency to view them apart. In some institutions courses in Christian ethics are joined to those in theology This or something after the order of Dr. Hovey's section on Christian Service in theology proper is very necessary.

The many well-known excellencies of Dr. Hovey as writer and theologian reappear in this edition of his manual. Few theologians have equalled him in judicial breadth of mind, combined with self-restraint and humility of spirit. He has succeeded well in stating his positions and by discussions of them in language which is in great measure free from the usual technicalities of books on theology. Among many illustrations of this, attention may be called to his discussion of depravity and the nature of sin (p. 160ff.). Dr. Hovey's view as to the Person of Christ is akin to that of Dorner. As human Christ was capable of growth. The limits of the human intelligence was as essential to the incarnation as the perfection of the divine intelligence. Both ele-

ments, divine and human, were concerned in all he did as mediator. The action of the higher nature was confined within the limits in which the action of the lower could take part. The human faculties of Jesus shared the knowledge of the divine as to all that his Messianic work required at any stage of its earthly progress (p. 239). Dorner's view is that the incarnation was gradually accomplished, the divine being communicated to the human in increasing measure to the end of the earthly career of Jesus.

Dr. Hovey was keenly alive to the urgency of the problems which have been introduced by the onward march of science, and modern philosophy. He faces them in turn as the development of his subject demands. Extreme radicals in theology will not agree with his conclusions but those conclusions rest upon more secure foundations as a result of his long and patient study. Few careers have been more quietly beneficent than those of the late lamented author of this manual of theology. Hundreds of his old students and others will welcome this volume as a substantial addition to the stock of their theological literature.

E. Y. MULLINS.

The Story of the Nazarene in Annotated Paraphrase.

By Noah K. Davis, Ph.D. Fleming H. Revell Co. Chicago. 1903. Price, $1.75.

This is a book of unusual interest. The theme is, of course, of unending value. The months are few when a new Life of Christ does not come from the press. Most of these find a place and use. The attempt might as well be given up for good to set forth the full story of Jesus of Nazareth in all its historical and theological bearings and implications. The new light that floods us continually makes it more and more impossible. The best that can be hoped for is a faithful presentation of some phase of the great Life. Dr. Davis has undertaken to

do but one thing and that is indicated in the title. He has made an "annotated paraphrase" and has done it with great skill. Not every one would agree with all the opinions expressed in these valuable notes, but they are always highly interesting, some of them of much originality and force. At times the author is decidedly positive when some of us would hesitate. There is a charm of style and a brilliance of imagination that make the volume readable and vivid. The author is scholarly and conservative and reverent. The picture of the Christ here given is realistic and sympathetic. It is a ground for gratification that Dr. Davis has written this volume. It is the fruit of his lectures to a voluntary class in the Life of Christ at the University of Virginia on Sunday afternoons for a quarter of a century. It is a layman's view of Christ. Dr. Davis gives an excellent harmonic arrangement of the material at the close. The pictures are helpful. The volume will be of permanent service to those who wish a vivid and spiritual conception of the Master. A. T. ROBERTSON.

How to Attract and Hold an Audience. A Popular Treatise on the Nature, Preparation and Delivery of Public Discourse.

By J. Berg. Esenwein, A.M., Lit. D., Professor of the English Language and Literature in the Pennsylvania Military College. Hinds & Noble. Cooper Union. New York.

In the first sentence of his foreword the author says: "This treatise aims to be suggestive, not exhaustive; practical, not theoretical; popular, not technical." And it must be admitted that he reaches his aim. The book is fresh, spirited, comprehensive, full of good suggestions, and thoroughly practical. The author goes to the heart of his subject and succeeds in presenting his views with distinctness and force. Apart from the judicious treatment of his well-worn theme, the author has hit upon a vivid and taking method of presentation. The book will be serviceable and interesting even to those

who have had much experience in public speaking, and very valuable to those who wish to learn. No treatise can teach a man to speak, but many of them, from Aristotle and Quintilian down, have proved of immense help.

The book is well analyzed, the four parts being: The Theory of Spoken Discourse; Preparation of the Discourse; Preparation of the Speaker; Delivery. Chapters under these discuss the appropriate topics in each part. The style is vivid and clear. There is not a dull page in the book. Of course the text-book method is not favorable to literary art as such, but at this the author does not aim. There are some slips in English and as to minor matters of fact, and not to all of the author's views would one unhesitatingly assent, but this is true of every book. On the whole, we find here a very useful and clever little treatise on a well-worn theme that is really fresh and stimulating. The book deserves a wide use.

E. C. DARGAN.

A Manual of Composition and Rhetoric. For Use in Schools and Colleges.

By John S. Hart, LL.D. Revised Edition, by James Morgan Hart. Philadelphia. Eldredge & Brother. 1903.

Hart's "Composition and Rhetoric" was long and justly a favorite book with teachers. A revised edition of course became a necessity if the book was to keep its hold. It is still a valuable work for its clearness, its firm grasp of principles, and its comprehensiveness. The reviser has worked over to advantage the parts on Metre and Poetry. He has added a second Part on Invention. This is a misleading term, for, discarding the general—and as it seems to us correct—notion of invention as the process of finding something to say, he defines it as "the art of *putting together* what one has to say upon a subject." With this thought in mind, he proceeds to discuss paragraphing and composition-writing, and adds a chapter each on oratory and debate and on the history

of the English language. What the author has to say on these subjects is sensible and good, but the propriety of considering them as parts of invention in the proper sense is not apparent. Of course invention depends on form to some extent, and the finding of material of discourse goes along with getting the material into shape as it is found, but there is need of clearer discrimination and fuller statement as to the process of rhetorical invention. We welcome the book in its new dress, and hope it may have a deserved new lease on life.

E. C. DARGAN.

Studies in the Life of Christ. A Year's Course of Thirty-five Lessons, Providing a Daily Scheme in Personal Study. Adapted Also to Class Work.

By Thomas Eddy Taylor, S. Earl Taylor, Charles Herbert Morgan. Thirty-eighth thousand. Cincinnati. Jennings & Pye.

The sub-title given above well explains the purpose of this manual. It is useful for those who wish such a guide.

Die Lieder der Wiedertäufer. Ein Beitrag zur deutschen und neiderlandischen Litteratur und Kirchengeschichte.

Von Rudolf Wolkan. Berlin. 1903.

This study of the hymns of the Anabaptists in the sixteenth century is a very important contribution to the history of the inner spiritual and religious life of the sect. Nothing like it has been attempted before. Wackernagel, in his great work on hymnology, and others in Germany and Switzerland had done something at the songs of Anabaptists, but no one has attempted the thorough-going study which Wolkan gives us. In a brief sketch of the beginnings of the Anabaptist movement, he points out that the ideas for which the Anabaptists died were not entirely new and not wholly their own. Most of the doctrines, such as the denial of the validity of infant baptism, the denial of the presence of the Lord's

body in the supper, etc., had sprung up here and there throughout the middle ages. "It is, however, incorrect to characterize them as immediate successors of those old religious parties, because all conscious connection with them is wanting." (p. 3). The movement began almost simultaneously in Switzerland and in Saxony and Thuringia. At first these parties sought some connection, but soon separated entirely. The Germans developed a wild fanaticism which came to a head in the kingdom of Münster. The fragments of these German and Dutch Anabaptists were gathered up by Menno Simon, and henceforth they were called from him the Mennoites. These Mennoites then spread over parts of Germany and the Netherlands. The Swiss brethren, driven out by persecution, wandered away to Moravia, where they developed new views and formed what is known as the Huterites. The author classifies their songs according to these parties into "The oldest songs of the Baptists" (Täufer), "The Oldest Songs of the Swiss Brethren," "Songs of the Netherlands," "Mennonite Songs in Germany," "The Later Songs of the Swiss Brethren" and "The Songs of the Huterites." Of these the least independent are the German Mennonites, who either lean on the Swiss Brethren or confine themselves to translations from the Dutch; the richest in number and originality are the Moravians or Huterites. "A great part of these poems are nothing else than the history of the sufferings of Anabaptism and its confessors." They detail the sufferings of the prison, the rack, the scaffold. They are prison poems, full of hope for the future life and of resignation in this, but dark, a cry for light, comfort and protection. "Another part of these songs contain the dogmatic contents of the Anabaptist teachings" (p. 5). They sang their belief in believers' baptism only, their opposition to the Catholic and Lutheran doctrines of the Eucharist, their opposition to the State church, the duty of following Christ in faith and love. Most of these

earlier songs were transmitted at first in manuscript, later ones were printed separately, still later collections were made forming song books. Dr. Wolkan gives an account of these books, with their various printed editions, tracing as far as possible the songs to their various authors, of whom he gives a brief biographical sketch where that is possible. However, among the Moravian Anabaptists the books were never printed, but are still found exclusively in manuscript form. These songs were sung to the tunes of popular ballads usually, some of them of a not very high order doubtless. At least the Anabaptists were criticised sharply for this degradation of sacred things. Most of the songs were very long; twenty or thirty verses was the usual number. The author gives several specimens of the Huterite songs which still remain in manuscript form, having never been printed. They reveal a deep religious fervor, a quiet resignation under persecution, and absence of all bitterness towards their enemies that make a very favorable impression. It is impossible to believe that the men who made and sung these hymns were bad and dangerous men. They were in many respects the modern men of their time, centuries ahead of their contemporaries. Hence the persecutions which they suffered. Many of their fundamental ideas, then bitterly opposed, are the commonplaces of to-day. On the other hand, some of their views have been almost entirely discarded by the modern world.

They differed a good deal among themselves on various points of doctrine, and an important though incidental service of Dr. Wolkan lies in the clear distinctions which he has drawn among the larger parties. He has put us in a position to understand the inner religious life and theological beliefs of the Anabaptists as no preceding writer has done.

The value of the book is increased by a complete index

of all Anabaptist song writers, and the first lines of all Dutch and German songs mentioned in the book.

W. J. McGLOTHLIN.

The History of Christian Preaching.

By T. Harwood Pattison, Professor of Homiletics and Pastoral Theology in the Rochester Theological Seminary. Philadelphia. American Baptist Publication Society. 1903.

This is the last work of the late Professor Pattison and one of his best. His purpose is "to show that the voice of the Christian preacher has never ceased to be a power in the world from the days of the apostles until now." As to his method, he says: "I have sought to restore the preacher to his environments, national as well as religious; and to consider him as one figure among many in the age in which he lived and the people to whom he spoke." These statements serve to show that the author's purpose was popular and practical rather than scientific, and it must be said that he has fulfilled his purpose admirably. The author finds the roots of Christian preaching in the Hebrew prophets and devotes one chapter to Jewish preaching before Christ. There is then a brief but admirable analysis of the preaching of Jesus and the apostles. The author's treatment of preaching in the earlier centuries and throughout the middle ages is decidedly sketchy and often lacking in proportion. For example, he gives two pages to Cyprian, a page and a half to Athanasius, a page each to Basil, Gregory Nazianzen, Ambrose and Augustine and nearly nine pages to Chrysostom. Occasionally the treatment is so brief as to be unintelligible to a man unacquainted with the general church history and worthless to a man having some knowledge of the subject. For example, only seven lines are given to Martin of Tours and about the same space to the great Irish missionary Columba (pp. 82, 83). We know about this or that man that he was eloquent and effective, but concerning the elements of his strength

we are left in ignorance. Analysis and exposition of the man's power and method are wanting. There are occasional curious, not to say serious, historical lapses. On page 75 it is said that "the Moslem invaded Europe, and *held Spain for just* five hundred years," that he "quickened in Europe a love for Greek literature." Again, on page 84, in speaking of Bede, the author says: "It is by his translations of the Scriptures that he is chiefly remembered to-day." As a matter of fact, his great work was ecclesiastical history. Again, on page 89, he puts among the catastrophes attending the life and work of Jerome the plundering of Palestine and Egypt by the Arabs, and on page 91 he gives 1105 as the date of Urban's famous sermon at Clermont. This part of the work was evidently done at second hand, and, while it is interesting, it cannot be regarded as a contribution to the subject.

On the other hand, when we pass over into the Reformation and modern period, the work is of a much higher order. The author is at his best in his treatment of English speaking preachers. German preaching he neglects almost wholly, giving ten pages to Luther and one page to all later German preaching. French preaching has one chapter. The limits of space required brevity, but often there is much packed in one little space. Sometimes the brief characterizations are wonderfully apt. With regard to Mr. Spurgeon, he says, "The preaching of Mr. Spurgeon did not so much stimulate thought as furnish food for faith. Its keynote was assurance. The Puritan certitude was its strength. He was not so emphatically a teacher expounding Scripture as a prophet proclaiming the word and will of God." (p. 341). Of McLaren he says, "He has what is so rare in the preacher, the scholar's mind coupled with the orator's heart." (p. 342). Could anything be more just and apt? And there are many such happy turns. Here Dr. Pattison was well acquainted with his subject at first hand,

and the treatment, though brief, is fresh, entertaining, instructive and illuminating.

In general one must say that the book is interesting on every page and that it is a happy fulfillment of the author's purpose. Pastors will find it a helpful, stimulating book. But we must not forget its purpose. It is a series of sketches of preachers, rather than a history of the development of preaching. We still await a scientific history of preaching which shall tell us why men were eloquent and effective. We now know that certain men were great preachers; we want to know how and why.

W. J. McGLOTHLIN.

The Teaching of Jesus.

By the Rev. George Jackson, B.A., author of A Young Man's Religion, etc. A. C. Armstrong & Son. New York. 1903. Price, $1.25.

The books multiply on the teaching of Jesus, and it is well that it is so. The cry of "Back to Christ" inevitably meant the new emphasis on the teaching of Christ. Some of the many books on this great theme have not been well balanced. Some have sought to array the teaching of Christ against that of Paul in a very unhistorical spirit. But Mr. Jackson, the gifted young Methodist minister of Edinburgh, has caught the spirit of Christ in these unusual sermons. They are worthy of the Scotch exegesis, which they nobly represent, and they breathe the modern atmosphere without being radical. They are scholarly, reverent, able and conservative in tone. We wish for this volume a wide circulation. There is the unction of sincere conviction that gives force to the clear thought expressed in lucid English. It is a successful attempt to put in popular sermonic form the words of the Great Teacher. But let us not think because these sixteen chapters are sermons that they are not of permanent value. They are not ephemeral, but deal with the greatest themes in a conscientious manner. Criticism has been used as a servant, but not as a master. Jesus is the

Master here. Mr. Jackson has won a hearing for a glorious message in this volume. A. T. ROBERTSON.

A Harmony of the Gospels.

By John H. Kerr, D.D., author of Introduction to New Testament Study. American Tract Society. New York. 1903. Price, $1.50.

Dr. Kerr was for a number of years Professor of the New Testament in the San Francisco Theological Seminary, from which position he went to the important one that he now holds, that of Publishing Secretary to the American Tract Society. He had ample experience in teaching the life of Christ to see that the old division by passovers was too arbitrary to be of permanent value. As Dr. Broadus had already done in his Harmony, and as Stevens and Burton afterwards did, so Dr. Kerr has deserted the old method for one based on the internal development of the history. It is doubtful if any modern harmony will ever return to the old plan. The innovation of Broadus will be permanent. Dr. Kerr uses the American Revision as the text. It is a pity that this version is copyrighted by one firm (Thos. Nelson & Sons). It will for a long time hold back this excellent version from a more general use. Dr. Kerr has a good map of Palestine in the time of Christ, but no notes. He has a splendid outline and analysis. The general arrangement of the Harmonic material is strikingly like that of Broadus. Professor G. H. Gilbert expressed surprise recently in the American Journal of Theology that even the seventh edition of Broadus kept two visits to Nazareth. He will be surprised again, for Kerr's Harmony does the same thing. The Watchman, of Boston, recently had an interesting parallel between Kerr's new Harmony and the Seventh Revised Edition of Broadus' Harmony (A. C. Armstrong & Son, New York. 1903). A. T. ROBERTSON.

Two Lectures on the Science of Language.

By James Hope Moulton, M.A., D.Lit. Cambridge University Press. 1903.

Prof. Moulton has done an excellent service for those who are not awake to the importance of comparative and historical grammar. It is a most appetizing little book, and one is sorry that he does not go on. However, he has a choice bibliography on the subject, with this convincing remark: "The text-books on syntax in usual use in this country need revising in accordance with the new grammar." A. T. ROBERTSON.

Sacred Sites of the Gospels. With Illustrations, Maps and Plans.

By W. Sanday, D.D., LL.D., Lit.D. Oxford. Clarendon Press. 1903. Price, 13s. 6d. Pages 126.

This is a magnificent volume. It is *multum in parvo.* There are fifty-five plates that are simply superb, besides colored maps. Dr. Sanday is writing a life of Christ, and these comments on the geography are a kind of overflow. But every page is a treasure. Dr. Sanday is cautious on doubtful points, as the site of the crucifixion and the site of Capernaum. Since the appearance of this book, Dr. Sanday has said that he is now convinced that Tell Hum, and not Khan Minyeh, is the true site of Capernaum. This is probably the correct conclusion. The site of the crucifixion is pretty clearly not the Holy Sepulchre, but the hill like a skull to the north of the city. The Temple of Herod is presented in two fine drawings. One wonders when Dr. Sanday will give us his life of Christ.

A. T. ROBERTSON.

The Parables of Our Lord.

By Marcus Dods, D.D. New York. Thomas Whittaker. Price, $1.50.

Dr. Dods is always interesting and suggestive. These twenty-four chapters are helpful and are the fruit of real scholarship. Dr. Dods is sane and balanced in his exegesis and practical in his remarks. The Parables give

scope for wild allegorizing,and the student needs a steady guide like Dr. Dods. The volume is a worthy successor of Bruce and is another tribute to the skill of the canny Scotch in expository work. A. T. ROBERTSON.

Studies in the Apostolic Church. A Year's Course of Thirty-five Lessons, Providing a Daily Scheme for Personal Study. Adapted Also to Class Work.

By Charles Herbert Morgan, Thomas Eddy Taylor, S. Earl Taytor. Cincinnati. Jennings & Pye. 1902.

This volume corresponds to Studies in the Life of Christ and answers the same purpose, as stated in the sub-title.

The American Baptist Pulpit at the Beginning of the Twentieth Century.

Edited and published by the Rev. Henry Thompson Louthan. Williamsburg, Va.

This is a valuable and unique book. The editor's idea was to print a set of sermons by Baptist preachers which should represent every State in the Union, every Territory, our outlying possessions, our educational institutions and mission boards. With this great aim in view, he secured sermons and brief sketches from sixty-three men. These men are of varied ages, training and culture, standing in great city pulpits or in less commanding places, representing our denominational pulpit at the dawn of the twentieth century. The men chosen are not in all cases—perhaps not in any—natives of the regions they represent, and for this reason the book is a singularly representative one. For it has preachers who were born and educated in one part of the country preaching in another; and being selected in this way—by locality rather than by eminence or fame—the preachers are representative of the denomination as a whole. There are names here familiar to all, and there are some not so well known. So much the better. Mr. Louthan has done the

Baptist denomination, the cause of evangelical religion and the history of preaching a valuable service in the preparation of this work. Every one interested in the history of American Christianity, especially of its recent pulpit work, should have a copy of this book. Certainly every theological library in the land should have it for reference.

In contents and character the stout volume speaks for itself on every page. It is a book of strong and interesting modern sermons. They deal with many phases of the religious life of our time, and do it in a healthy, vigorous way. The reader is first of all struck with this feature. It is a live, up-to-date book. There may be fossilized religion in some quarters, but it does not appear in these stirring pages. And yet there is here nothing revolutionary or shocking. There is a sanity and steadiness in the tone that is truly refreshing and helpful. The positive, not the critical, is the prevalent attitude of the collection. Men believe and, therefore, they speak. Various as are the men, the subjects, the treatment, the occasions, there is one note of loyalty to Christ and His truth which sounds throughout the volume.

It is gratifying to note the virile and excellent English which as a rule is found in these sermons. These men not only know what to say, but how to say it effectively, clearly, and in many cases aptly and beautifully. One would have to be a very pessimist to read any considerable number of these discourses and then prate of a decadent pulpit among the American Baptists of to-day. We must not look for the flowing oratory of past generations, nor for the sermon style of the Puritan period. These had their day, and that day is not ours. But he who would find strong thinking, direct and forcible speech to the hearts and minds of the men of to-day on the great themes of the gospel of Christ, will not go amiss when he looks into this volume. It would be invidious to select special sermons or preachers for detailed eulogy,

and the reviewer is content to express thus in general terms his high appreciation of the work as a whole. For there are also points and phrases, thoughts and expressions, to which more or less of exception would have to be taken. And for this criticism there is no special need.

The editor has well done his work in giving brief and well-written and condensed biographical sketches, and along with these, good reproductions of photographs. The reviewer is gratified to recognize (without difficulty!) many of his personal friends, and, therefore, judges that the pictures as a whole are excellent. Indeed, to all concerned this is an exceedingly creditable volume, and a useful contribution to the history of the American pulpit, especially that of the Baptist denomination. E. C. DARGAN.

Studies of Familiar Hymns.

By Louis F. Benson, D.D. Philadelphia. The Westminster Press. 1903.

An orderly and scientific study of Hymnology is still a desideratum. Julian's important and valuable Dictionary comes nearer being complete than perhaps any other English work. But it is a dictionary and not a treatise. Most of the books—and they are numerous and good—discuss particular parts or phases of the limitless subject. It would be a practically lifetime business for a well-equipped and enthusiastic scholar to produce a fairly satisfactory general treatise, giving the history and principles of Hymnology with enough of biographical and illustrative detail to afford a reasonably complete account of the great subject. Discouraged by the vast and ever growing accumulation of material, scholars will probably continue to do what they have been doing and give us only fragmentary or special discussions.

The book before us is of this sort. It takes twenty-five "familiar" hymns—of which about half are really familiar in any general sense—and discusses these in an

exceedingly interesting and helpful fashion. The plan is to present the original, or best, text of the hymn, then some account of its origin, then a brief sketch of the author, and, lastly, to suggest various additional points for discussion. Of course these topics are not always discussed in the same order or with the same fullness. The discussions are competent and agreeably presented, and the interest of the text is greatly enhanced by facsimiles, portraits, and in some cases by photographic reproductions of original printed forms.

The book shows some, but not very much, of original and wide research. The main facts set out may be gathered from other similar books, many of them at greater length. The author does not add anything material, for example, to the vexed question of the authorship of *How Firm a Foundation, Ye Saints of the Lord.* He prefers the theory that Keene was the author, but rejects the authorship of Keith on precisely the same kind of evidence as he accepts that of Keene, namely, the hearsay recollections of old people. Both Keith and Keene were musical, both connected with Dr. Rippon's church; and in Dr. Rippon's *Selection* the first hymn appeared signed K——. It is pleasant to have the reproduction of the original printed page of this stirring old hymn.

The story of a number of the great and loved hymns is well retold. Among them is a pleasant account of the origin of *From Greenland's Icy Mountains.* The disputed authorship of *God Bless Our Native Land* is well discussed. The origin of *My Country 'tis of Thee, My Faith Looks Up to Thee, Take My Life and Let It Be, Lead Kindly Light* and a number of others is well told. The critical discussions are judicious and the style is pleasing and interesting. The book is an acceptable addition to the comparatively large number of its class, and will prove profitable and attractive to all who read it, though it offers little that is really new to students of Hymnology.

It is encouraging that books like this are in demand. People are interested in the history of hymns, and a pleasing book like this cannot fail to awaken a larger interest in its engaging subject. It is an appetizing book, and it is hoped that the author will extend his work over a larger area. We shall be glad to see more from his pen. E. C. DARGAN.

The Teaching of Jesus Concerning His Own Mission.

By Frank Hugh Foster, Ph.D., D.D. American Tract Society. New York. Pp. 136.

This is a scholarly but popular presentation of the teaching of Jesus concerning his own mission. In defining his method of study in the first chapter, Dr. Foster points out the importance of coming to Jesus himself and hearing his own words, and not to the learned doctors who have written about him, if we are to attain the best results. He maintains that we cannot know Jesus apart from the conception held of him by the writers of the Gospels, for says he, "if the two are different and contradictory, then we can never know Jesus." This is because the Gospels set forth the conception of Jesus held by the writers of them. The book assumes the equal substantial value of all the evangelical representations of Jesus' teachings. The first three and the fourth Gospel are substantially the same in their representations, and the Christ of the four Gospels is a single and consistent personality.

Dr. Foster strongly believes in the doctrine of the unity of the New Testament, and claims that we must consider the fact that Paul's writings antedated the Gospels. In interpreting the latter we must use Paul to interpret Matthew and John. From this the conclusion is reached that there is no essential conflict between the teachings of the Gospels and those of Paul, for had there been some notice would have been taken of it.

In chapter three, seven fundamental utterances of Jesus are quoted as containing a summary of his own statement of his mission. The subsequent chapters deal with these in their order. The titles of the chapters which follow are: The Lost World and the Kingdom of Heaven, The Salvation of Healing, The Salvation of Knowledge, The Salvation of Repentance and the New Life, The Salvation of Redemption and Forgiveness, Salvation at the Last Judgment, and Summary.

In chapter eight there is an interesting discussion of the teaching of Jesus concerning the ransom in Matthew 20:28. Dr. Foster discusses the meaning of this term, and finds from Hebrew usage in the Septuagint that the word ransom is never used in the sense of propitiation. He thinks, however, such a use may be justified. The corresponding Hebrew word in certain Old Testament passages means to cover, and this word as used in the ritual of Leviticus sets forth the atoning efficacy of the sacrifices. So he thinks it is closely akin in meaning to the word propitiation. Moreover, he finds that in profane Greek, in Aeschylus, Sophocles, and others, the word and its cognates are freely used in the sense of propitiation. Then connecting the teaching as to the ransom with the teaching of Jesus in Matthew 26:28 as to the blood of the covenant which is shed for many unto remission of sins, and also with the Epistle to the Hebrews, he concludes that it is not forcing the term to give it the meaning of propitiation.

This is a most excellent little work, and will be found extremely useful to all Sunday-school teachers and others who desire a concise but accurate and comprehensive presentation of the leading teachings of Jesus concerning his mission. E. Y. MULLINS.

Psychic Power in Preaching.

By the late Rev. J. Spencer Kennard, D.D. Philadelphia. George W. Jacobs & Co.

Dr. Kennard was a preacher of power himself. In many pastorates, in much evangelism, he made full proof of his ministry, and many souls were won to Christ through his preaching. The book is not so much a theory as the unfolding of an experience. Yet there is nowhere an obtrusive egotism. The personal element of the thinking is simply felt, it is not proclaimed. Even if the title strikes one as a little more promising of thorough scientific treatment than is realized in the discussion, there are at least justifying reasons for the use of such a title. For the author does not discuss his theme.

Aristotle gave in his immortal Rhetoric some discussion, in his own peculiar fashion, to the psychology of oratory. But his successors, ancient and modern, have not even developed his suggestions. Campbell in his able "Philopophy of Rhetoric" broached the subject again, but his treatise could never be regarded as a complete study of its announced theme. Homiletical treatises in various languages pay some attention here and there to the psychology of preaching. But for the most part these books, like those on general rhetoric, give only incidental and superficial attention to the more profound and scientific sides of their subject. This is not to be wondered at, nor criticised sharply, since the primary object of the bulk of these treatises is not to unfold scientific theories, but to give practical instruction. Yet it is strange that the deeper aspects of the great subject of oratory in general and of preaching in particular have not evoked more severe and scientific consideration at the hands of its professors.

As a contribution to the psychology of preaching, in any real scientific way, this useful book of Dr. Kennard's cannot be highly regarded. But let us hasten to say

that in spite of its title this was not its chief aim. Like other books on preaching its object is primarily practical and devotional. It seeks to guide the reader to the higher things of actual spiritual power in the presentation of truth rather than to give a modern and thorough study to the psychological problems suggested by the subject of preaching. There is room for some master of philosophy in its modern developments, who shall also be a preacher of experience, to produce an interesting and useful book dealing with these scientific and philosophical aspects of preaching.

But to get back to Dr. Kennard's book. While it is not profoundly scientific, it is suggestive. Its value lies in its combination of philosophic suggestion with practical teachings and an eminently devout spirit. The principal subjects presented are such as The Personal Factor in Preaching, The Psychology of Style, The Psychology of Emotion and Will, Sympathy an Element of Psychic Force, The Psychic Power of Authority and Love, and The Psychic Power of the Holy Spirit. These titles of chapters show the trend of the book, but, as already intimated, suggest more of science than they give. But there is a pleasing and strong presentation of the topics named—and of others—which cannot fail to profit the attentive reader. Fine grasp, warm feeling, a vigorous if somewhat exuberant style, unite to make up a very interesting and helpful treatment of pulpit problems. The refreshing quality of the book is its departure from the textbook sort of discussion and the suggestion at least of a more philosophical treatment.

The book cannot fail to warm and arouse and instruct the preacher who seeks the higher successes in his great work of calling men to accept the great salvation provided in the gospel. E. C. DARGAN.

BOOKS RECEIVED.

The following books have been received and will be reviewed in a later issue:

The Model Christian. By Theodore Ledyard Cuyler, D.D., LL.D. Presbyterian Board of Publication. Philadelphia.

Going to College. By Waitman Barbe, A.M., M.S., of the West Virginia University. Hinds & Noble. New York.

The Rod That Budded. By Robert J. Miller, D.D. The American Tract Society. New York.

The Elements of Physical Geography. For the Use of Schools, Academies and Colleges. By Edwin J. Houston, A.M., Ph.D. Eldredge & Brother. Philadelphia. 1904.

Songs of All the Colleges. Including Many New Songs. Compiled and arranged by David B. Chamberlain (Harvard) and Karl P. Harrington (Wesleyan). Hinds & Noble. $1.50.

The Interlinear Literal Translation of the Hebrew Old Testament. By George Richer Berry, Ph.D. Part I., Genesis and Exodus. Hinds & Noble. New York City. Price, $4.00.

One Thousand Mythological Characters Briefly Described. Adapted to Private Schools, High Schools and Academies. Edited, with an Introduction, by Edward S. Ellis, M.A. Hinds & Noble. New York.

For Whom Christ Died. By William R. Richards, D.D., Pastor of the Brick Church, New York. Presbyterian Board of Publication and Sunday-school Work. Philadelphia. 1902.

The Open Door. By Henry VanDyke. Published by the Presbyterian Board of Publication. Philadelphia.

How to Study Literature. By Benjamin A. Heydrick, A.B. (Harvard), Professor of English Literature, State Normal School, Millersville, Pa. Hinds & Noble, publishers. New York City.

Merimee's "Columba." Edited, with introductory notes and vocabulary, by Hiram Parker Williamson, of the University of Chicago. American Book Company.

The Laos of North Siam. By Lillian Johnson Curtis. Philadelphia. The Westminster Press. 1903.

New Light on the New Testament. By Parke P. Flournoy, D.D. Philadelphia. The Westminster Press. 1903. Pp. xxi., 193.

Stories of the Bible. By Myles Endicott. Educational Publishing Company. Boston.

A new New Testament Interlinear, with Lexicon and synonyms. Hinds & Noble. New York. Cloth, $4.00; Half Leather, $5.00; Divinity Circuit, $6.00, less 10 per cent. in each case to ministers.

History of Philosophy. For Use in High Schools, Academies and Colleges. By Thomas Hunter, M.A. Published by the American Book Company. Pp. 128, including tables of Questions, a Vocabulary and an Index.

China's Book of Martyrs. By Luella Miner. Westminster Press. Philadelphia.

Psychology. By John Dewey, Ph.D. Head Professor of Philosophy in University of Chicago. Third Revised Edition. American Book Company.

The Power of God Unto Salvation. By Benjamin B. Warfield, D.D., LL.D. Presbyterian Board of Publication. Philadelphia. 1903. Pp. 254.

The Atonement and the Modern Mind. By James Denny, D.D. A. C. Armstrong & Son. New York. 1903.

Barnas Sears. A Christian Educator, His Making and Work. By Alvah Hovey, D.D., LL.D. Silver, Burdett & Co. New York.

Life and Teachings of Abbas Effendi. A Study of the Religion of the Babis, or Beha, is Founded by the Persian Bab and by his successors, Beha Ullah and Abbas Effendi. By Myron H. Phelps, of the New York Bar; with an introduction by Edward Granville Browne, M.A., M.R.A.S., Fellow of Pembroke College, etc., etc. G. Putnam's Sons. New York and London. 1903. Pp. xliii., 259.

New Light on the Life of Jesus. By Charles Augustus Briggs, D.D. Charles Scribner's Sons. New York. 1904. Pages 196.

Doña Perfecta. By Galdos. American Book Co. New York.

El Nino de la Bola. By Alarcon. American Book Co. New York.

W. E. Gladstone. By John Morley. Macmillan Co. New York. 3 vols. $10.50 net.

From Sunday to Sunday. By H. C. Moule. A. C. Armstrong & Sons. New York.

Lux Crucis. By E. M. Gardenhire. Harper & Bros. New York.

The Foundations of Education. By Levi Seely, Ph.D. Hinds & Noble. New York.

Character. A Moral Text-book. Hinds & Noble. New York.

Theism. By Borden P. Bowne. American Book Co. New York and Cincinnati.

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THE BAPTIST POSITION AND THE POSITION FOR BAPTISTS. Rev. J. F. Love. 12mo.; pp. 112. Price, cloth, 25 cents; paper, 15 cents.

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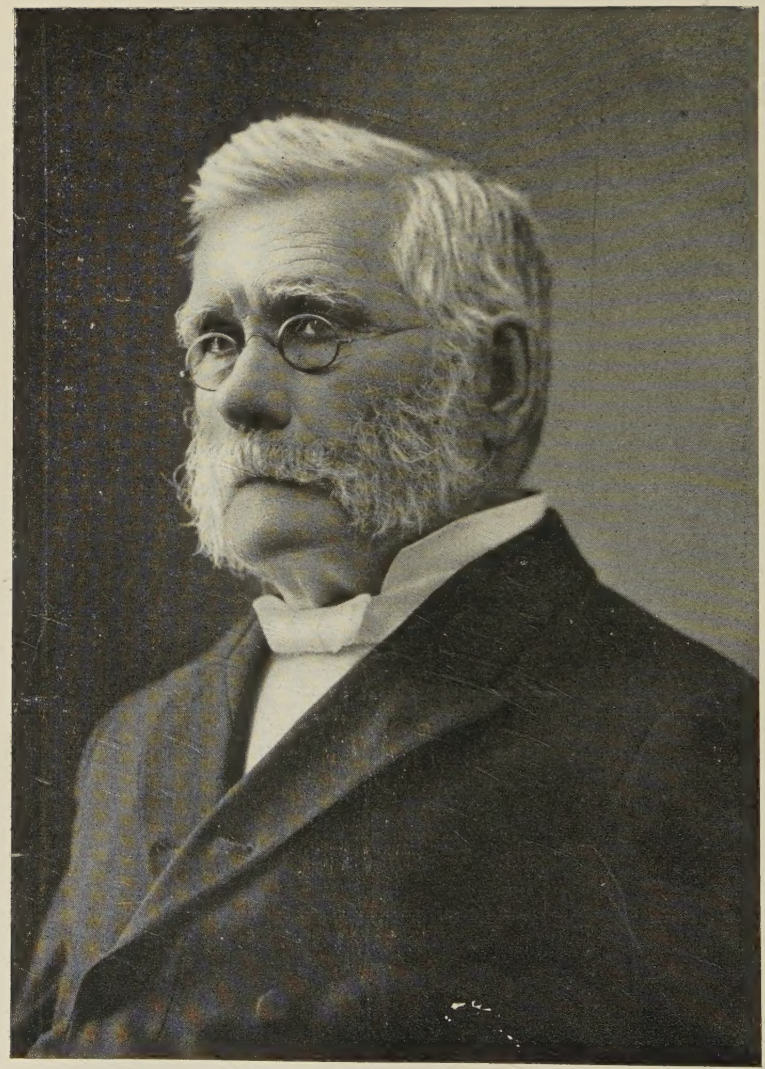

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